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P7522



TO THE  
CHRISTIAN READER.

Good Christian Reader:



Here is lately come forth a *Coale* from the *Altar*, and behinde it a Letter to the Vicar of Grantham: The Author of either of these is to me utterly unknowne. My speech therefore must needs be innocent, and my personall reflections none at all.

Mr. *Coston* is marked by the *Coale* to bee the Father of that Epistle: This man I know well in *Cambridge* to have humanity learning of his owne: And if I may know him by this Letter, then I am sure, hee hath taken his Divinity upon trust. Hereby he hath made a double forfeiture, of the Merchants faith, and of his owne, and laboured to his owne losse, and theirs that beleve in him, if he make not both good.

It is twenty yeares and upward, since he was translated from the body of *Emanuel* Colledge, to be made a member of a new body severed from the ancient Clergy of *England* (as King *James* of famous memory in his Directions speakes) to become neither Parson, Vicar, nor Curat; but Lecturer of *Boston*. It is therefore hard to determine, which of his Diocesans he doth personate in this Letter.

Wherefore this *Quare* we must leave, as the servants did the inquisie after him that had sown tares, and was stept aside, to their Masters detection. Their Master told them it was the envious man that had done it, but named him not, whereby they perceived, that the apprehension of the malefactor concerned not them so much, as the plucking up of the tares.

The case is ours; The tares which the pen-man hath brought out of his treasures of late writers misunderstood, the Authour of the *Coale* hath pluckt up. What he hath fetcht from their Elders, my endeavour, by Gods assistance, may in some part weede out. Thus having brought you acquainted with my scope, I betake my selfe, and you both, to God, and the working of his grace, *farewell*.



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What

## Syllabus Capitem.

what kept S. Austin in the bosome of the Church. Hereticks had no Churches. Succession of Bishops from the Apostles, necessary in a true Church. How S. Irenæus, S. Augustine, Tertullian, confounded Hereticks. A true succession of Bishops in the Church of England.

Dedication and consecration of Churches by godly Bishops; Cap. X.  
taxed by the Centurists for the mystery of iniquity. What penance was performed by Hereticks and Apostates, before their admittance into the Church. Of Confession and Exomologesis. Dayes of penance and absolution. Citizens penance.

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The Altar stood in Sacratio. Mysteries of the Eucharist not permitted to be seene of all. Chancels how divided. Communio Laicorum. Priests only stood about the Altar. What things were done, and consecrated at the Altar. Hereticks could not consecrate, because they had no Altars, Priests not allowed to be Executors, nor to be drawne from their daily service at the Altar. Cap. XII.

The Rubrick concerning the standing of the Table in the body of the Church. Of the Rubrick concerning Chancels. How to bee understood by the practice of the Lord Bishop of Lincolne. Who hath the appointing of books to be read by Priests. Peter Lombard, and the ancient Fathers, appointed to be read. Bishop Jewell and others directed to be read. Communion Tables, according to Bishop Jewell, stood in the Presbytery. The Presbytery is not the body of the Church. Cap. XIII.

The antiquity of Communion Tables, Eusebius's authority examined, for the standing of Altars in the body of the Church. Church of Tyre built by Paulinus. Paulinus adjudged an Arrian by the Centurists. Illyricus hereticall. The Altar in Tyre how it stood in the midst of the Presbytery. Church in Tyre built conformable to the Temple. Foure distinct places in Solomons Temple.

# Syllabus Capitum.

ple. How the Altar there stood in the midst. Gods dwelling in the midst of his people. How David and Solomon praised the Lord in medio Ecclesie. The people did not see the Priest at Salomons Altar. Of the Side of the Altar close to the wall under the East window.

Cap. XV. S. Augustines testimony concerning the standing of the Lords Table in the midst of the Church. Five orders of persons distinct. 1. Audientes. 2. Catechumeni, 3. Competentes, 4. Neophyti, 5. Fideles. All these invited, but the faithfull only allowed to come to the Lords Table. God walked in the midst of the Camp, when he went either before or behinde it. Audientes and the rest that were invited, did all participate of Christs flesh, and also of Christs blood, when their severall duties were performed.

Cap. XVI. The testimony of the fifth Councell of Constantinople examined, touching the standing of the Altar in the body of the Church. The people of Constantinople violent to have the Diptychs read, forget their duty to the Patriarch, and to the Emperour. The Archbishop and people adore at the holy Altar. How David did compass the Altar. How people do run about the Priest. What the Diptychs were. Opened at high Masse according to the Lincolnshire Minister.

Cap. XVII. Whether the Quire may be found in the body of the Church out of Durandus, and Platina. Boniface the second divided the Quire from the people; how to be understood. How long this was done before the fifth Councell of Constantinople. The Priest turning about at the Altar, doth not argue that he stood among the people: no more than the Bishop blessing them argues the standing of the Throne in the body of the Church.

Cap. XVIII. The consent and Testimony of Fathers ought to be reverenced. What office at the Altar was performed by none but Priests. Of Sacrifices mentioned in the holy Fathers of the purest times. In S. Iustin, S. Irenaeus, Tertullian, S. Cyprian, S. Chrysostome, S. Ambrose, S. Augustine. The Councell of Carthage, Hierom. Whether the Churches Box, or Balcon, be as properly an Altar for Spirituall Sacrifices, as the Holy Table.

Cap. XIX. The meaning of the 31. Article delivered, What Sacrifices are blasphemous Fables and dangerous deceits. The Doctrine of the Church herein delivered, by Bishop Mountague, Bishop Andrewes. Bishop

## Syllabus Capitum.

*Bishop White, M. Casaubon. Homily of Sacraments. King James alloweth of Sacrifices of Commemoration.*

*The necessity of admitting Christian Altars. The standing of Cap. XX, the Lords Table Altarwise, or having of Altars, is not forbidden in the 31. Article under the name of blasphemous figments. Abuses of Altars and Sacrifices, are condemned by our Church: not the things themselves. What is the faith of Protestants and Papists. In what respect the Masse is not to be allowed. The outrage of the people committed in breaking downe of Altars, punishable by law. The duty of well minded men concerning Altars.*

*Altars crept not into the Church. Altars consecrated with more ceremony, and regarded with more reverence than any part of the Church, appeareth out of Bishop Iewel. On the Altar stood the Crosse of Christ in the Primitive Church, and in S. Chrysostomes time; and for some time in Q. Elizabeths reigne. Steps unto the Altar. Altar drawne with Curtaines. Archbishops, Bishops, and all sorts of people do reverence towards them. Penitents humble themselves before them. Barbarous Souldiers humbly kisse them. S. Ambrose willing to be made a sacrifice for them.*

*Complying with the Jewes doth not argue the creeping in of Cap. XXII, Altars. The enemies of the Church have long since pickt a quarrell at her Altars, and her Priests. The Councell of Aquisgrane defendeth them. At what houre of the day Christian Altars came in. Christian Altars came in at Noahs flood, and have continued in Gods Church ever since. Danger to meddle with holy and consecrate things. K. IAMES washed his hands of them. The whole of the Christian Church was framed by the patterne of the Jewish Church. Son of the Church an honourable name.*

*The conceit of a Dresser unworthy a Divine, or morall man: Cap. XXIII, Suring Psychicus in Tertullian. The Patriarch, and Bishops in the fifth Councell of Constantinople, expresse a different apprehension of the Altar. So doth the Kings Majesty & the Lords of the most Noble order of the Garter. The decree and Statute of the humble reverence done to God, before the holy Altar, by his Majesty, and the Lords of that most Noble Order. Christs first institution of the Sacrament, no rule to us in matters circumstantiall. Those that have Altar may call them Altars. The Author confesseth we have an Altar. S. Paul did, and the Church may order*

## Syllabus Caputum.

### Cap. XXIV.

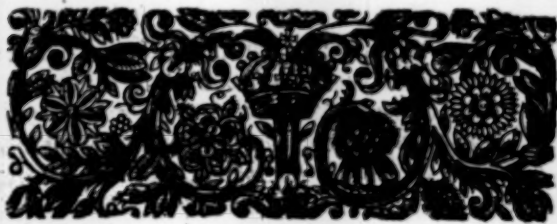
order things otherwise than Christ used. S. Augustines determination herein, The Eucharist is to be received fasting.

Of the Table whereupon our Saviour did institute his last Supper. The posture of the partakers, lying, or leaning. Judith and Hesters banquet. M. Beza describeth how they leaned one upon another. The Monkes maundy no good ground for sitting at the Communion. Sitting at Prayer taxed by Tertullian. The name Table how used in Scripture: not such a Table as the Churchwardens provide. Of that Logick axiom, Sublato relativo formali, manet materiale tantum, ill applied to consecrate things. No relation can alter the nature of things dedicated to God, though they be not used, or abused.

### Cap. XXV.

Canons of the Church need no private mans confirmation, Rationibus cogentibus. Persons ill affected will take liberty to disturb Church and Commonwealth, and renounce all obedience: if they may require proesse of what is commanded rationibus cogentibus. The edicts of Princes, Articles of our Creed, petitions of the Lords Prayer, Bookes of holy Scripture, our baptisme, Eucharist will be questionable and unsetled, if men may require to have these maintained rationibus cogentibus. Authority Ecclesiasticall and Temporall, cannot receive so much prejudice by the railing and malicious writing of her professed enemies, as by her seeming friends, that will allow to have it disputed and proved, rationibus cogentibus. The distresse the Vicar is in, being put to maintaine the Canon touching bowing at the Name of I E S U S, rationibus cogentibus. The order in the Kings Chappell to be regarded. The Author ill advised to make a yeere of the first and second Service. The first and second Service have continued in the Church, 1636. yeares.

Altare.



# ALTARE CHRISTIANVM.

## CAP. I.

*Of Christian Charity. Of verity. Which of the twaine is most to be regarded. What Pilate preferred. Which obtaineth the prime place with the Pen man of this Letter.*

### *The Letter.*

By that time that you have gained some more experience in the cure of soules, you shall find no such Ceremony as Christian Charity.



That made the *poore Vicars plea* (I dare say) look'd for no fee in this world. And he that makes the *dead Vicars plea*, must stay for his till the world to come. But *Truth* is a Centurion of great command, whom that bids go, he goes; and if that bid speak, who can hold his peace? Having therefore my known imperfections and disabilities thus over-mastered, something I will say (by his assistance, who is *Truth* it selfe) in zeal to the *Truth*, whose I am, and whom I serve.

As the fort of *Iebus* was manned with the lame and the blind, so is this mans letter maintained (to keepe

B

his



his owne phrase) *rationibus non cogentibus*.

I will not therefore bee affraid to assaile it, and the rise of my speech I take from the close of that Letter; And conceive that if that be true, that *there is no such ceremony as Christian Charity*, it is as true, that *there is no such substance all way for sound Christians to walke in, as Divine Verity*. If two walke hand in hand together out of this path, their kind complying in error, is nothing lesse than treachery. Their mutuall love I may not call piety: for hee who is love, and truth, hath intitled sanctification to this, and not to that. *Sanctificatio in veritate, Iohn 17. 17. Love sheweth to all men who are his Disciples, In hoc cognoscent omnes, &c. Iohn 13. 34.* but *Truth* it is that first makes them so.

Whilest men roave in their opinions, though good and reverend, some saying, *Thou art the Baptist, some Elias, &c.* Yet, *quem dicunt homines?* they shew themselves by their errors to be but men. But those that he hath chosen to be his Disciples, avouch this *Truth*, which their fore-man sayes for them, *Tu es Christus, &c.* Sayes *S. Peter. Petrus tanquam os Apostolorum, & caput, solus pro omnibus respondet.* Truth distinguisheth *Christ's* Disciples from other men: then Love declareth and maketh knowne whose they are.

Truth then is first of all to be searched after. *Pilate* once made this seasonable *Quere, Quid est Veritas?* But, unhappy man, he turned his backe, before *Truth* it selfe returned him an answer. No marvell then, if much busle and stirre have continued ever since about it. His haste to please men, *exitus ad Iudeos*, lost him; and so will us, that resolution. *Pilate*, to get favour of the Iewes, made haste out, and left *Truth* behinde him: The like reflexion upon the men of *Gran.* and their friends,

S. Chrys. hom.  
55. in Cap.  
Mat. 16.



friends, moved our Pen-manto affect a by-path, and to run counter, flat-crosse to the present directions of the Governours of our Church. Marry, you may not parallell him with *Pilate*, it was not for favour, but deare charities sake, which he commends to the *Vicar*, and prefers before all obedience to Ceremonies appointed by the Church. And doublesse if the *Vicar* could have seene *Truth*, the foundation of his *Charity*, he would have received it, as he doth the commands of his Mother the Church, with all reverence and subjection: but a formall recommendation of disguised charity, he conceiveth ought neither to be given nor received as a legall *superseas* to the rules of Truth, and directions of his Ordinary. Wherefore for the calling and setting of the *Lords Table*, he thinks fit to follow the directions of his Ordinary: and to traverse the whole matter contained in this strangers bill, and to give answer to the chiefeest points thereof: Following herein that copy which was conveighed (as it seemes) to the Divines of the Lecture of *Grantham*, and were dispersed by their, or the writers friends, agreeing point blanke without either sayning, or sayling with that which comes behind the *Coale* in place, but before that in truth, which the *Lincolne-shire Minister* hath put before. And so the world will belceve, till they see the contrary justified under the hands of those worthy Divines, who are such men, as any Divine may justly trust. For I perswade my selfe, by what I have seen, and heard, that if all the copies were as publi.k, (as the Minister hath made this new one) w<sup>ch</sup> passed before his saylings were marked by the *Coale*, they would agree with his, and mine, and be esloigned altogether from that which the *Lincolne-shire Minister* hath put forth to reigle ours, and all mens selfe.



## The Letter.

The name of Table in the Christian Church is 200. yeares more ancient than the name of Altar.

It is well known that there was no Christian Church yet built in the Apostles time: and may wee thinke that Altars were built before the Church?

Verily Origen that lived 200 yeares after Christ, bath these words against Celsus, Objicit nobis quod non habemus Imagines, aut Aras, aut Tempia. S. Ambrosius, de sacr. l. 4. c. 3. Ambr. de Sacr. lib. 4. c. 3. S. Ambr. de iis qui initiuntur. cap. 8.

## CAP. II.

Of the antiquity of Christians. Altars in Scripture. In the Decretals.

**T**He first point I will begin withall is this, The name of Table is not two hundred yeares more ancient than the name of Altar in the Christian Church. The Authour maintaines it is: but not according to his owne directions to the Vicar, *ratiōibus cogentibus*, and so makes a bad cause starke naught. Now that neither the Authour nor my selfe bee mistaken in the name of Christian Church, let us both hearken to St. Ambrose, *Accipe quæ dico, anteriora esse mysteria Christianorum, quam Iudeorum*. And againe, *Intellige primò prius cepisse populum Christianum, quàm populum Iudeorum*. Christ was Christ before hee was borne of the blessed Virgin. Himselfe saith, *Before Abraham was I am*. And as Christ was, so were Christians, and Christian Sacraments, and Christian Ceremonies, before Christ was borne or the Iewes either. *Iudæi quando esse cœperunt?* sayes St. Ambrose, I pray you when began the Iewes? why, *ex Iuda pronepote Abrahæ*, from Iudah Abrahams nephewes son.

1 Take wee then a view of the Christian Church in the old Testament, and there we finde the name and use of Altars is above eight hundred yeares more ancient, than the name of Tables in Gods Service. The children of God, by the light of nature infused into them, without any direction or speciall command; or rather by inspiration of Christs blessed Spirit, who delighted

to walk with the sonnes of men, erected *Altars*. *Noah* Gen. 8. 10.  
that durst not step out of the Ark without special war-  
rant, and direction from God, by instinct of nature,  
guided by Christs Spirit, built an *Altar*. *Abraham*  
also, with whom Christ walked as a friend, built two  
*Altars*, in one Chapter: Whereupon *S. Ambrose* Gen. 12. 7.  
sayes, *ubi Bethel est, hoc est, Domus Dei, ibi & Ara; ubi* S. Amb. l. 1. c. 2.  
*Ara, ibi & invocatio.* Where the house of God is, de Abrah.  
there is also an *Altar*: and where the *Altar* is, there is Patriarch.  
also invocation: And I will adde, where invocation is,  
there ought to be genuflexion, plain kneeling. But the  
name of *Table* came in with the Ceremoniall Law, a-  
bout Anno 2465.

Whether the Church of God before *Moses* was  
called *Christian*, I will not dispute: but sure I am,  
that it had the same Christ that we have, for their Sayi-  
our, and we are assured out of *S. Ambrose*, that it was  
*Populus Christianus*, it was a Christian Church, if it  
were a Church at all, which no Christian can doubt of.  
Therefore in the *Christian Church* the name of *Table* is  
not 200. yeares more ancient than the name of *Altar*: but  
the name of *Altars*, and their religious use is, in the  
*Christian Church* guided by Christs Spirit, above 1200  
yeares more ancient than the name of *Tables* in the  
Church of the Jewes, and above 2300. more ancient  
than the name of *Tables* in the *Christian Church*, erected  
by the Apostles among the Gentiles.

2. The Church in the New Testament I am sure is  
a *Christian Church*, in the notion of this Author; and  
at *Antioch* it was so first called. And I am as sure, that  
the name of *Table* is not two hundred yeares more an-  
cient than the name of *Altar* therein: but, if I be not  
deceived, of the same, or a later date, that our Saviour

Mat. 5. 23.

S. Chrysost.  
hom: 16. ad  
cap. 5. Mat.Opert: Mil.  
l. 6.  
Tertul. de  
orat. cap. 10.

Luke 22. 30.

1 Cor. 9. 13.  
1 Cor. 10. 21.Decret. de  
Consecrat.  
cap. 3.  
Tom. Concil.  
pag. 701

maketh mention of a Christian *Altar*, and of a Christian Oblation, in his owne Christian Church, where he saith, *If thou bringest thine offering to the Altar, &c. Leave there thine offering at the Altar. &c.* I suppose no Christian will deny. S. Chrysostomes exposition makes for it. *Cum enim dicitur, relinque munus tuum: non ibi restitit, sed intulit, Ante Altare, & rursus ab ipso etiam loco horrorem injiciens, Et Vade: nec tantum dicit vade, sed adjunxit, prius, & tunc veniens offer munus tuum. Per omnia ista significans, quia per aliquas inter se inimicitias dissidentes nequaquam mensa illa suscipiat. Audiant hi qui sacris mysterijs initiati cum inimicitijs ad communionem Altaris accedunt. Optatus Milevitanus giveth the like exposition. So doth Tertullian, Ne prius ascendamus ad Altare, quam si quid discordia resolvamus*, that no man presume to goe up to the *Altar*, before he have made his peace, that is, at any discord. This was the language used in the primitive Church, learned from Christ himselfe: who is our onely Doctor, of whom we have received both *Name and Thing*: and this was neere three yeares before he makes mention of a Table, at which the hand of him that betrayed him was with him.

Saint Paul maketh mention of an *Altar*, at which Priests in the New Testament doe serve, and of a Table which is the very same. Hitherto the name of *Table* is not two hundred yeares more ancient than the name of *Altar*.

3 For the Primitive Church, *Damasus* sayes that *Enaristus* died a blessed Martyr; this man lived within eighty yeares after Christ, Anno 112. who (if we believe the Decretall) maketh mention of *Altars*. For he speaketh of the dedication of Churches, and consecration of *Altars*. *Hyginus* that lived Anno 154. and died a Martyr,

Martyr, maketh mention of *Altars*; for, according to *Gratian*, he made a decree concerning the re-dedication of a Church, *si motum fuerit Altare*. Pius succeeded him, and lived *An. 158.* who, according to *Gratian*, maketh mention of *Altars*, and of a linnen cloth or corporall spread upon *Altars*: whereunto the practice of the Church agreeth; for, *Corpus Domini non in serico, sed in syndone munda consecratur*. The constitution is ancient; For *Silvester constituit ut sacrificium Altaris, non in serico, neq. in panno tincto consecraretur, nisi tantum in lineo ex terra procreato, sicut corpus Domini nostri in Syndone linea munda sepultum fuit*. So *Damasus lib. Pontific. &c. Platina. pag. 44.* Wherefore for 158. yeares it may seeme there is mention made of *Altars*, and none at all of the *Communion Table*.

Tom. 1. Con.  
cil. p. 5. 86.  
Crab.

Beda. ad cap.  
16. Mar.

*Ob.* But the *Centurists* tell us, that these Epistles are forged things, and trifles of no worth: Or if they be true, then you may see how timely the *Mystery of iniquity* began to worke in the Church of Rome in the dedication of Churches, and consecration of *Altars*.

Cent. 3. c. 6.

*Sol.* If they be forged things, why did no Catho-like Father, not so much as in the Greeke Church, detect the same, and cry them downe? How comes it to passe, that both the East and West Church keepe so good correspondency in the use of *Altars*, and in the dedication of them. Was this a *mystery of iniquity* in the West Church, and none in the East? But who gave this *Quaternion* of Ministers authority to brand the Martyrs of the Primitive Church, and the whole Church both Greeke and Latine, with the *mystery of iniquity*? But let the authority of these Decretals be what it will, here is something to be alledged for the antiquity

antiquity of *Altars*; but no mention of the name of *Communion-Tables* in any writing true or forged, within 180. yeares of Christ. Therefore as yet it appeareth not that the name of *Table* is two hundred yeares more ancient than the name of *Altar*.



## CAP. III.

*Of Altars in S. Martialis, in S. Irenæus, in Tertullian, in Origen, in S. Cyprian. in S. Clement. S. Clement vindicated from the Lincolne-shire Ministers scoffes of a widow Altar, and Horne-Altar.*

S. Martial, Ep.  
ad Burdegal.

**B**Vt if the Decretals bee of no value, the like I hope will not be said of S. *Martialis*, who lived eight yeares before *Pius*, and maketh mention of *Altars*, *Cæna Domini offertur in Ara*. But if Saint *Martialis* have not all mens approbation neither, I will come to an Authour whom I conceive to be without all exception, viz. *Irenæus*, a Martyr, and Scholer unto *Polycarpus* the Martyr brought up under S. *Iohn*, and therefore knew well what the practice was of holy Martyrs, and godly Fathers both in the Greeke and Latine Church, and was able to speake his mind, being chosen Ambassadour to the Bishop of Rome by the Church of France: though the Centurists jerke him for his negligence, and improper manner of speech.

Cent. 2. c. sp. 6.  
P. 113.

This Martyr lived within twenty two yeares of *Pius*, viz. 180. who both mentioneth and alloweth of *Altars* in Churches, and oblations upon them, not because *Pius* and his predecessors so decreed, but because it is the will of God to have it so. *Deus nos vult offerre*

Iren. l. 4. c. 34.

MUN 1165

*munus ad Altare frequenter sine intermissione.* And that this was not an allegoricall, and improper *Altar* for the offering up of the calves of our lips; but a true and proper Christian *Altar*, both, Name, and Thing, on which such things were offered, whereby Priests were maintayned, who had no other lands of their owne inheritance to live on, is manifest by the same Fathers speaking thus: *Sacerdotes autem sunt omnes Domini Apostoli, qui neq, agros, neq, domos hereditant hic, sed semper Altari, & Deo servant.* Iren. lib. 4. cap. 20. So that we have an earthly *Altar* here on earth, on which tythes, and offerings, and such earthly things were at first dedicated, and consecrated, to maintaine the earthly bodies of those Priests, whose bodies served at Gods *Altar*, as well as an *Altar* in heaven, namely our Saviour *Iesus Christ*, whom they and all good Christians did serve in spirit, and in truth, and to whom all of them did offer up their bodies and souls as a lively sacrifice, to be by his gracious mediation offered up to God the Father. For which cause prayers at the *Altar* for the Church, and more particularly for Kings and Bishops, were made in the name of God the Father. And this is a Sacrifice offered upon this materiall *Altar* of wood, stone, silver, or gold, which none but a Priest can offer, or ever did offer. And miserable was their case, for whom the Priest made no such offering at Gods visible *Altar*, or did thinke that they could offer as good, and effectuall spirituall Sacrifices as the best Priest of them all, though they had Gods sacred *Altar* in utter detestation. The name of Table then cannot be two hundred yeares more ancient in the Christian Church, than the name of *Altar*. For that were to place a table in the Christian Church, twenty yeares before there was a Christian Church.



Ter. De pen-  
itent: cap. 9.

\* *Rhenanus*.  
hic vides Chri-  
stianis antiqui-  
tus Altaria ve-  
nerationi fuisse,  
quibus ad-  
genicularentur.

Tertul. de pa-  
tient. cap. 14.

*Tertullian* lived Anno. 203. within twenty three yeeres of *Irenaeus*. This learned Writer speaking of confession made by Penitents, in the Primitive Church, unto Priests; saith further, that the manner was, according to \* *Rhenanus*, *Vicecomes*, *Stephanus*, *Duranti*, the *Centurists* and all learned men for 1300. yeeres together, *Aris Dei ad geniculari*, to kneele downe before Gods *Altar*. And not *Charis Dei* (as the Lincolne-shire-Minister presseth it strongly, out of *Pamelius*) before Gods fors, making *hoc charum* by analogie latine for a son, and backing it with an other place in *Tertullian*, where the superlative *charissimorum* is also made a substantive in *Tertullians* speecch of *Iohs* patience, which was not broken a *missione charissimorum*. Such are the quill-lets, and conceits of your Criticks, follow them who list. For *Charissima* is no more a substantive, than τὸ ἐλάχιστον, which hee findeth in *Lambin*, for his young Scholar will tell him that *αἰαλα* is there understood, as *filiorum* in *Tertullian*. But if this criticall note were authentically, yet would *Pamelius* make flat against him. For he confesseth, that there are three severall places in *Tertullian*, wherein expresse mention is made of *Altars*, both *Name*, and *Thing*. Thus writeth *Pamelius*; *ad Altare celebratum Sacrificium agnovit Tertullianus*; *Tertullian* did acknowledge a Sacrifice celebrated at an *Altar*: Here is mention both of Sacrifice, and *Altar*, confessed by his own Author. But how doth *Pamelius* make all this good? Heare him on, and he will alledge you the places, one after another. *Tertul. de oratione cap. 10. Ne prius ascendamus ad Altare, & cap. 14. Si ad aram Dei steteris, tum etiam exhortatione ad castitatem, Quomodo audebis orationem dicere ad Altare?* Besides this, if *Charis*, and *Charissimorum* must be substantives, then also is *Secularium*



*larium* a substantive by the same analogie. For thus writeth *Tertullian* of the patience of holy *Iob*. *Iob constitit nobis in exemplum... ut neq; damnis secularium, nec amissionibus charissimorum succidamus.* He is but a poore *Grammatician*, that will make *secularium* any thing but an adjective, and he is no substantiall Divine, that will make *charissimorum*, or *charis* either a substantive, rather than yeeld, that it was *Tertullians* minde, *Aris Dei adgeniculari*, for Penitents to kneele before Gods *Altar*. For though it was unlawfull for penitents, as *Pamelius* saith, *ad pastophoria virorum, aut mulierum venire, multo minus intra septa Cleri, aut ad aras usq;* before they had finished the full time of their humiliation, which continued sometimes a yeare, more or lesse, according to the quality of the offence, and the appointment of the Penitentiary, yet that time being come, and the prescribed penance performed, they were allowed to approach the *Altar* to take absolution from the Priest, which he gave to such persons being in health there, and no where else; And then they did both *Aris, & Charis Dei adgeniculari*, tooke their absolution on their knees, at, or neere the *Altar*, when they were reconciled to the Sacraments, and this absolution they received not *ad limina Ecclesie* in the porch, where they cast themselves downe, no nor yet in the body of the Church, or any other part of the Church, but only at or neere the *Altar*. And hee must not thinke that hee hath shewed us the contrary, by telling us a tale, that *Ara* in *Tertullian* doth not signifie an *Altar*, but any hillocke, or advantage of ground, or stall, or table to stand upon. This is a poore Criticisme of his owne mintage. He hath *Pamelius* for enemy in this, and all Criticks and learned men else that I ever saw, or heard. But yet the author of the

*Holy Table.*  
160.

Holy Table  
161. 160.

*Coale* hath reason, when he sacrificeth upon this *Ara* of his, not to forget to send a good piece of flesh to his friend *Morson* the *Lincolne Minister*, because he saith, that in *Tertullians* time, the *Lords Table*, upon which the Sacrament was administered, was in a kinde of height, rising, and elevation, from the pavement of the Church; therefore the Author of the *Coale* may think there is no reason for the *Lincolneshire Minister* to bring it downe, and to set it in the body of the Church among the people.

Secondly, That is utterly untrue which he saith, that in *Tertullians* time, they did not eat the consecrated bread upon the place (as we doe) but accipere, & reservare, reserve it, and carry it home with them, as the Heathen did their *τῆμος* or portion, from the *Altars* into their Houses; and that therefore *Tertullian* alluding to these reservations from the Heathen *Altars*, doth call the Communion Table *Ara Dei*, Gods *Altar*.

This I say is utterly untrue, for they did eat the consecrated Bread, and did drink the consecrated Cup upon the place. And he will never be able to shew, that any *Payman* did at any time carry home with him the consecrated bread for his owne use or his friends, otherwise than by stealth. But the Bread was reserved in a certaine place appointed for that purpose, and by the Priest carried to those that were sick, as may appeare in *S. Iustin Martyr*, and in the story of *Serapion*. And now let the indifferent Reader consider, whether *Tertullian* doth keepe his station, yea, or no. Or whether this merry Minister hath floured him out of the field, by terming *Tertullian* a stout *Mauritanian*, and Captaine of the Doctors Squadron, and that hee hath good cause to say that he hath rid himselfe of this captaine authority, or that you have cause to believe him, that the rest will quickly vanish of themselves:

Holy Table.  
162.

*selves*: *Tertullian* being thus manfully put to flight. But if a flout will serve his turne to rout such Leaders as *Tertullian*, the man were too blame to vex his *Genius*, and be a Divine in good sadnesse.

To conclude, here is mention made of *Altars* in *Tertullian*, and of kneeling also before them. And good cause there was so to doe, for there they made their prayers, *Quomodo audebit orationem dicere ad Altare?* how shall he dare to approach and pray at, or neere Gods *Altar*, that hath a guilty conscience? Therefore his counsell issueth from the direction of Christs owne Spirit, *Ne primum ascendamus ad Altare, quam si quid discordia resolvamus*: Leave thine offering at the *Altar*, and first be reconciled to thy brother, and then come and offer thy gift. At this *Altar* were made solemne stations on Wednesdaies and Fridaies, and not on Sundaies, as some think.

By this that hath beene said, the judicious Reader doth well perceive, that there were materiall *Altars* mentioned in *Tertullian*, before which some did stand, and some did kneele. And though it be very true that *Tertullian* mentioneth, *Sacrificium orationis*, yet thereby the Minister may not conclude, that *Tertullian* doth clearely interpret, what he meanes by his *Altar*, to wit, a metaphoricall, and improper *Altar*, and not a reall, and materiall *Altar*. For by the same reason he may conclude that we have no Churches, nor no foure-footed Tables for his Churchwarden to take order for, because he cannot deny, but that now is offered *Sacrificium orationis*: yet I hope he will not say for all that, that our Churches, and Communion Tables, are only metaphoricall and improper Churches and Tables, because improper Sacrifices are daily offered in them. So *Origen*, who lived within twenty three yeares of *Tertullian*, viz. Anno 226. maketh often mention of

*Tertul. exhort. ad Castit.*

*Tert. de orat. c. 10. Tert. de orat. cap. 14.*

*Holy Table. 161.*

*Orig. hom. 11. super Num. 10. super Iesū Navi.*

*Altars*, and reproveth those that brought not their oblations, to the *Altar*; And saith, that it was the Lords owne Ordinance, that the Priests of the Gospell should participate of the *Altar*. He also mentioneth the contributions that were made, *ad ornatum Altarii*, for the decking of *Altars*.

The blessed Martyr Saint *Cyprian*, who lived within 14. yeares of *Origen*, viz. Anno 240. maketh often mention of *Altars*, and of the use of them in the Christian Church, long before his time, and the Priests *Ab Altari non recedant*, ought not to be withdrawne from their service at the *Altar*, nor to be otherwise employed, *Nisi Altari & sacrificiis deserviendo*. And that no man may imagine, that S. *Cyprian*, by *Altar*, meanes a metaphorical *Altar* onely, as ministeriall Functions and Offices, or the substance of the Gospell delivered by Christ and his Apostles, (with which flame the Minister put off the Master *Tertullian*, and now thinks to send the Scholler S. *Cyprian* after him) but true materiall *Altars*, made of Wood, Stone, or some metall, and placed in the Presbytery, is to my understanding very plaine. For these *Altars* were built by men, and inclosed only for Priests to serve at. Himselfe confesseth, that there were *septa*, rayles to inclose the *Altar*, within which the Penitents might not come. And doth he imagine there were reall and materiall rayles to keepe Penitents from pressing to immateriall, improper, and only metaphorical *Altars*? But if he will frame himselfe these conceits, these conceits will be of small power to fashion other men into his opinion. *Novatianus* also in S. *Cyprian* built an *Altar*, *Contra fas*, therefore the Archbishop doth inhibit his Priests to celebrate at it. Doth any man imagine, that when *Novatianus* built an *Altar*, he did erect

S. Cyp. l. i. Ep.  
9. 7.

Holy Table.  
166.

S. Cyp. Ep. 73.  
ad Iulianum.  
l. 2 & Ep. 64.  
lib. 1.

this

this man a figure? that he molded him a Metaphor. And that S. Cyprian inhibited Priests to celebrate at a figurative notionall, or Metaphoricall *Altar*?

These *Altars* had Carpets, Corporals, Vailles, and Rayles belonging to them, as may appeare in S. *Silvester*, and out of *Rhemanus*: and could all these finde a Basis to be disposed on, upon notionall and metaphoricall *Altars*? Let him try if he can set Patins, Chalice, Corporals, upon metaphoricall *Altars*, upon his heart, or upon Ministeriall Functions, or the like. If this be impossible for him to doe, why should such a weak imagination possesse his minde, to think that he could perswade any man to regard these illusions; & transport him and others as willing to be deceived as himselfe. For as no man of understanding will deny but that the name of *Altar*, and *Holy Table*, were used metaphorically, as the name of Temple is, for our bodies and soules are the Temples of the Holy Ghost; yet, neverthelesse there were materiall Temples, *Altars*, and Tables, both *Name and Thing* for all that.

Wherefore let the Minister call to minde his owne words, and consider, whether the Reader have not cause given to think they are meant by himselfe, when he said, *the Doctor did illude, and abuse his Readers, Figure.ca. Holy Table. 167.* *sting them in this sort, as if hee had beene to deale with some ill Spirits,* not daring to cite one Author, that will say, that *Faustinus* was not withdrawn from a materiall *Altar*, aswell as from his Ministeriall Function, by being executor to *Geminus*, *ne deberet risum, lest children should hoot at him, with jeeres and laughers.* For these onely run in his minde. I have done with S. Cyprian. And to descend lower to prove the Antiquity of *Altars*, were against reason. Having passed the limits of two hundred  
yeares

Holy Altar.

yeares already. Therefore here I doe make my stand. And because there is one place in *S. Clements* Constitutions, which the *Lincolneshire Minister* tels the Doctor would make more for him a thousand times than all that hee hath produced, to prove that the Church had *Altars*, both the *Name* and the *Thing*, and used both the *Name* and *Thing* a long time together, before the birth of *Origen* or *Arnobius*: if such Authorities as that which hee brings were vendible commodities amongst good Scholars: therefore I will crave leave to enlarge my selfe in the handling of this point. He (as his *Genius* leads him) scoffes both the Doctor and his authority. For the Doctor, whosoever he be (for to this houre I know not) *ata-tem habet*, may take his owne time to doe as he shall think fit. But because I am perswaded in my conscience, that he doth set his lips against Heaven, and doth make his sport and merriment with a blessed Saint there, whose face I trust in God both he and I shall one day see, and that therefore there is no safety nor comfort in such play; though it is commonly seene that our *εγωισται* cannot refraine so to do. Therefore I will, by Gods helpe, set my selfe to speake seriously thereof, as in the sight and presence of God, before whom this blessed Saint doth stand. To this end I will first set downe clearly what is contained in the Constitution of the holy Apostles, ascribed to *S. Clement*, and then present you with what this man hath devised in derision of him; and when you see the difference of spirits, you may be able to judge betwene them, and then I hope if you will say to *S. Clement*, *Dignus tu quidem hac contumelia*; yet you will say withall to him, *indignus tu qui faceres tamen*.

All that the Author of the *Coalescith*, is this, that *S. Cyprian* did after *Tertullian* call the holy Table an Altar

tar

tar, *ad Tarfen*. No more he. Now observe, the Minister, that he might make way to vent a conceit upon *S. Clement*, which otherwise perhaps, as he sayes of *Holy Altar. 79* *Beza*, in the like case would have burst his heart, he is faine to bring in *Genebrard*, a man never thought on, to confesse that this place alledged by the Doctor, is a patch taken out of *Clemens* his Constitutions. And for the matter of that patch, thus he sayes of him that brought it: *I pittie the poore man, if he be indeed* (as they say he is) *married to a widow*. Sure I am he never read the passage, but some knavish scholar exscribed it for him to make sport withall. You see how he judgeth of other men by himselfe. What may this place be? Why let her know (saith he) meaning *S. Clemens*, (if the Constitution be his) *ἡ ἁγία ἑστὶν τοῦ Θεοῦ*, that she is Gods *Altar*, and set her down in her house, *ἡ ἁγία ἑστὶν τοῦ Θεοῦ ἁγία*. For the *Altar* of God never useth to run or gad abroad. And then followes that intolerable scoffe which he casteth on *S. Clement*, if he be the Author. And well done most metaphorically *Clemens*. Here's an *Altar* indeed.

Now, I beseech you, have the patience to heare the words of the Constitution more at large, and then judge whether they be worthy of this scorne, yea or no, be they whose they will. *We do not permit women* *I Cor. 14.* (saith the Constitution) *to teach in the Church, but onely to pray and to heare instructors*. For our Master and Lord Iesus Christ, when he sent us twelve to teach the people and Gentiles, he never sent out women to preach, although there was no want of them: For there were with us the mother of our Lord, and his sisters, and besides these, *Mary Magdalen*, and *Mary* the mother of *James*, and *Martha* and *Mary*, the sisters of *Lazarus*



and *Salome*, and certaine others. For if it had been necessary for women to have taught, he himselfe would first of all have given a commandement, that they (together with us) should have taught his people. For if the man be the womans head, it is not meet that the body should rule over the head. Hitherto I hope you heare nothing but what may become an Aposto-like man to deliuer from the mouth of the Apostles. Now mark the next words which this man thinks worthy of his scorne. *Let the widow understand that she is the Altar of God, and let her therefore sit at home w<sup>th</sup> her selfe, and not frequent the houses of the faithfull to fetch ought from thence. For the Altar of God doth not run up and downe, but remaineth settled in one place. Therefore a virgin and a widow may not gadd up and down, nor straggle to other folks houses; for such as are gadders and w<sup>nt</sup> modestly, cannot stay in one place, because they are not w <sup>doves</sup>, sed poti<sup>us</sup> peræ, but wallets rather made to hold provision. Those that are such, are not reputed worthy of him that called them.* I would learn what there is in all this speech that deserves this mans derision, save only that he makes mention of an *Altar*, and maketh an allusion to an *Altar*, the *Name* whereof, as well as the *Thing* he so detesteth, that though a Saint of God speak most holily and like himself of it, yet he cannot escapethis mans denision.

Ye have heard *S. Clement* speaking, and I suppose all that heare him will acknowledge that the words which he speaketh, are no other than such as beseem a most holy man, whosoever he was.

And now mark this mans speech, and consider whether he speak as a Minister of Iesus Christ, ministring the Gospell of God: or as a Priest either, who at his ordination



ordination received the Spirit of God, and by the inspiration thereof, openeth his mouth as a chosen vessell of God, set apart to reform the danger of superstition in the use of Christian *Altars*, and to be an instrument used by God, for the casting of them down.

The Coale he waveth, and lets flie his shafts of scorn at S. Clement, for saying what you heard. And well said most metaphoricall Clemens: Here's an Altar indeed. An Altar becomes much better the upper end of his Table, than the upper end of his Church: though not out of love with the upper end of that place also. And yet men make use of these Altars, if they be richly set out: *Oprima summi jam via processus vetulæ fortuna beatæ.* A young scholar that was reading Callimachus his hymne of Apollo, concerning that famous horn-Altar built at Delphos, bearing me, and a neighbour Minister of mine somewhat pleasant about this widow-Altar, and other fond passages in these foisted constitutions of Clemens, brought me the next morning this Allusion between the passage in his author, and that in mine *Ætius*, that is,

Carbo alledging fathers for his ground,  
No Altar there, but a chaste widow found:  
Which yet not unbecame his new device  
Of widow-Altar without sacrifice.  
From this chaste widow may he find such aid,  
As Phœbus Altar did from that chaste maid  
Who with her bow, that crooked matter brought  
Which he at Delos to an Altar wrought:  
That virgins hornes lay joynleße, smooth and sheen,  
Such those our widowes plant have sometimes been.  
Yet that was wonder of the world, I wis,  
We make no wonder in the world of this.

Here is the reading, exhortation, and doctrine that this holy Minister gives attention unto. Has he not drest *S. Clement* gorgeously, for saying that a widow, after she hath devoted her selfe to God, and is made his *Altar*, ought to be like the *Altar* of God, and not depart out of the house of God, but serve him, as *Anna* did, both night and day. Is this the man that is escaped out of the snare of pernicious impostures, and dangerous deceits, converted from superstition, and devoted onely to holinesse and purity? I dare boldly say, neither *S. Clement*, nor any Saint or Angell in heaven, rejoyceth at such a conversion. But you do the holy man wrong, it will happily be said, for he but makes himselfe merry with foisted things, which are no vendible commodities amongst good schollers, who take them not for his whose name they beare. But he runs a dangerous hazard of profanenesse in a high degree, that casteth himself upon the votes of good schollers, to stand or fall: for *Epiphanius*, *Ruffinus*, and the commentator on *S. Athenaus* attributed to *S. Chrysostome*, and diverse others whereof he may read in *Gruterus* his preface before *S. Clement*, are good scholars, and all these take these Constitutions for *S. Clements* works: But let the Author be who he will, the matter contained in the Constitution is holy and divine, which ought not to be the subject of scoffing in any kind, much lesse in so loose a manner.

By this, that hath been said, it appeareth, that the name of *Table* is not 200. yeares more ancient than the name of *Altar*. But that the name of *Altars*, and the reverend use of them, have been in the Christian Church long before the name, or use of *Table*; and have continued in the Christian Church, in honourable repute

pute from the very beginning thereof, without interruption for 3943. yeares: therefore the name of *Table* cannot be 200. yeares more ancient in the Christian Church, than the name of *Altar*.



C A P. IV.

*Who first objected against Christians, that they had neither Temples, Altars, nor Gods. What those Temples, Altars and Gods were, that Christians had not. Of Churches in the Primitive Church.*

**W**Hereas it is said that Christians could have no *Altars* within two hundred yeares of Christ, because they had no Churches in all that space: This maketh as much for the overthrowing of *Tables*, as for the removing of *Altars*. For if there were no Churches in all that time, then there was no *Table*. Then is not the name of *Table* two hundred yeares more ancient in the Christian Church, than the name of *Altar*, by that reason.

2. Those that first made this objection were Heathens, whose malicious speeches Christians should not make use of to the prejudice of their own religion. Not *Origen*, but *Celsus* in *Origen*: nor *Minutius Felix*, but *Cacilius* in him do object against Christians, *Quod tanquam athei nulla haberent Tempia, nec Deos, nec Altaria*.

3. Those Heathens that say we had no *Altars*, do not say we had Communion-Tables two hundred yeares before there were *Altars* in the Christian Church. Wherefore this authority borrowed from Heathens, will not furnish this man with a *Table* two hundred yeares before there were *Altars*.

Tertul. Apolo-  
get.

4. It is true, Christians in the Primitive Church had no Temples, that is, such magnificent Temples, as were dedicated to Heathen gods: but they had *Churches* from the beginning of *Christianity*. Neither had they *Altars* to sacrifice beasts on, but they had *Altars* for the offering up of their Christian Sacrifices: Neither did they worship Heathen gods, but a God that made Heaven and Earth, *Deos vestros* (saith *Tertullian*) *colere desimus, ex quo illos non esse cognoscimus*; yet are we not Atheists for all that, but *quod colimus Deus unus est, &c. verbo quo iussit, ratione qua disposuit, virtute qua potuit, ex nihilo expressit, in ornamentum majestatis suae*. The like answer is given in sundry places to *Celsus* by *Origen*. The Heathen therefore did them wrong to charge them with Atheisme, because they departed from their Idolatry, and renounced their *Temples, Altars, and gods*. For God they worshipped, and *Altars* they had, as both *Origen*, and *Tertullian* before him, and *Irenaeus* before them both do plainly witness. And the *Lincolnshire* Minister can devise no flammé (as he speaks) to shift off these, and other cleare places in *Origen*, though he may bring somthing to please himselfe in eluding some obscure places both in *Origen* against *Celsus*, and in *Arnobius*, or others. Now that *Christians* had *Churches*, and *Altars* for *Christian* Sacrifices, from *S. Pauls* time, till the time of *Constantine the Great* (notwithstanding the many and bloody persecutions raised against them,) is so cleare a truth, that I wonder any man of learning should deliver the contrary. For what service they can do the Church in maintaining an untruth, I cannot imagine.

True it is, some *Christians* in the Apostles times, and after, til *Constantines* raigne, and when he was gone also,

so, were forced, first for feare of Heathens, and after  
 for feare of Hereticks, were constrained sometime to  
 meet in private houses, and vacant places: and as the  
 Apostle saith, wandred in Desarts, and Mountaines, and  
 Dens, and Caves of the earth: And when their Churches  
 were burnt or demolished, to meet in Church-  
 yards: yet for all that the greatest part of *Christians*  
 had both *Churches* and *Altars* all this time. And their  
 Churches were distinct from private houses; *Have ye*  
*not houses to eat and to drink? despise ye the Church of God?*  
 These *Churches* were common houses of great receipt.  
 Here Men and Women, unbelievers as well as believers,  
 learned and unlearned. Here much people assembled &  
 were taught. In these Churches Women were not per-  
 mitted to speak: but in their own houses they might  
 speake, and ask their Husbands questions. Here men  
 might not be covered, for this was against the custome  
 which they observed when they met together in the  
*Church*. These Churches had their Governours, which  
 also had houses of their own. These Governours were  
 Bishops, which had power of excommunication and  
 absolution. This power *Diotrephes* abused, for he cast  
 godly men, that held the Catholike faith, out of the  
 Church. These Churches had stocks of mony belong-  
 ing to them, which were dispensed by the direction  
 of their *Bishops*, to such as were admitted into the  
 Church to bee so received, as Widowes of threescore  
 yeares of age; but young and idle Widowes were not  
 to have any such allowance. There was in these dan-  
 gerous times a visible Church, and so hath continu-  
 ed ever since. There were Bishops and Presbyters  
 to governe it. Saint *Paul* himselfe lived with these  
 Presbyters at *Ephesus* three yeares together. And  
 it

Heb. 11. 38.

Theodoret.  
lib. 3. ca. 14. &  
lib. 4. ca. 14.

1 Cor. 11. 22.

1 Cor. 14. 23.

Acts 11. 26.

1 Cor. 14. 33.

1 Cor. 11. 7.

Verse 18.

1 Tim. 3. 4.

1 Tim. 1. 20.

1 Cor. 5. 5.

2 Cor. 2. 7.

3 Ioh. Ep. 10.

1 Tim. 5. 9.

14. 16.

1 Cor. 16. 1.

Tit. 1. 5.

Acts 20. 31.

1 Cor. 11. 18.

20.

it is manifest, that they came together into one place to serve God, and this one place *S. Paul* saith is a Church. How can it then bee said, that there was no Christian Church built in the Apostles time: but that they met only in private houses. I maintaine not the fabrick and endowment of those Churches to be all one with ours.

Our Churches by Gods mercy are a glory to our Religion; the fruits not of piety only, but of peace and plenty: are environed with Church-yards, are fairely built of Stone, covered with Lead, beautified with goodly Glasse-windowes, Pinnacles, Battlements, have their Postures, and *Altars* standing towards the East, have their Porches, severall Iles, Belfreyes, Steeples, Bels. In the body of these Churches are placed Pulpits, Seats, Pewes, and the Baptisterion or Font towards the West, (so saith *S. Cyril*, *Primum ingressi estis in porticum domus baptisterii, & stantes versus occidentem, mandari vobis audistis, ut protensa manu, tanquam presenti Satanæ renunciaretis*) together with the poore-mans-Box; To the Chancel belonged the Vestry, Lavatory, Repository, and Reclinatories for hearing confessions. Our Churches are endowed with Gleb-lands, Tythes, Houses, Gardens, and Orchards, for Parsons, Vicars, Prebendaries, Deanes, and Bishops. Our Churches, with their Parishes, have their severall limits, bounds, and Precincts. Now to imagine the continuance of all these in this compleat and flourishing estate ever since the Apostles times, were to build Castles in the aire. The Piety of Princes, and devotion of God's people in after-times gave beauty and wealth to Churches.

But when I avouch the being and use of Churches in the Apostles times, I pray conceive, I meane true  
materiall

materiall Churches, and true materiall *Altars* or Tables of the Lord, and other materiall furniture, but futable to the condition of the Apostles, and Apostle-like men of those times. Those times had Wooden Chalices, but Golden Priests. The Churches were wooden, poore and base, but the Church-men were like polished Saphyrs. They were poore in earthly revenues, but rich in the heavenly treasure. *Altars* about the time of *Constantine* were both of silver and gold, as may appeare by *S. Silvester*, and *Optatus Milevis*. saith plainly, *Erant Ecclesia ex auro & argento quam plurima ornamenta*, but in those ancient times their *Altars* were of wood and stone, as commonly they were ever after, as *S. Nicene* sayes, even of such wood and stone as their houses were built of. So that it is as certaine that there were materiall *Altars*, as that there were materiall houses.

Decret. S. Silv.  
Opt. Milev. l. 1  
cont. Parmen.

But Churches, I am well assured, they had in the Apostles time, for the Saints of God to meeete in at least every Lord's-day: made at first of private houses, dedicated by the Owners; and in such sort consecrated by the Apostles, and Bishops their successors, to the Lord's service, that they could never more returne to their former common use, to eat and drink, to lye downe and sleepe in: but were imployed onely for the worship of God, reading, and expounding of Scripture, singing of Psalmes; for supplications, prayers, and giving of thanks, and receiving the holy Eucharist.

And all these holy offices were performed in a decent and reverend order, some in the first, and others in the second service.

True it is, they were the houses of private men, which were at first converted into the Houses of God; and whether they were Chambers or Parlors, upper or

E

lower



lower roomes, whether covered with Thatch or Reed, Tyle or Slate: whether paved with Stone, or beaten plaine with the feete of the frequenters, I will not take upon me to define.

Fab. in Cod.  
lib. 5. cap. 7.

Orig. hom. 11.  
in Num. cap. 1.  
S. Iustin orat.  
ad Antonin.  
Tert. in Apol.  
cap. 39.

But how ever they were made and prepared, none, I am sure, was so irreligious to come into the Lord's-house, as then it was, especially on the Lord's-day, without his oblation; It was *Fabianus* his decree, *Decernimus, ut omnibus dominicis diebus Altaris oblatio fiat*, observed in Saint *Cyprian's* time, *Drues, & Dominicum celebrare te credis, quia in Dominicam sine Sacrificio venis?* have you wealth, and will you come into the Lords House on the Lords-day without a Sacrifice? There were in *S. Cyprian's* time Sacrifices of wealth, as well as Sacrifices of Prayer; earthly and materiall Sacrifices, as well as heavenly and spirituall: and so it was before him both in *Origen*, *Tertullian*, and *S. Iustin Martyrs* time. These offerings intended for the maintenance of the Priests, and others belonging to the Church; being then by the Priest collected, and put into the Treasury, amounted to so good a summe, that therewith Captives, Prisoners, sicke and needy persons were relieved, Widowes maintained, and the Elders that ruled well were doubly honoured. And will any man now imagine, that all these were maintained by metaphoricall Oblations, or Sacrifices offered upon metaphoricall and improper *Altars* onely. I wish him no worse than such a Living, whilest he is of such an opinion.

These poore and contemptible Churches were at the very first so distinguished, that *Audientes*, *Catechumeni*, *Believers*, and *Priests*, yea, and *Penitents*, had their severall places to set them apart one from another. These poore Churches shined not with gold or preci-



ous stones, but were illustrious and glorious by the holiness of Priests, holiness of *Altars*, where they alone waited; and the holiness of the blessed Eucharist that was thereon, and could not elsewhere be consecrated; and by those sundry holy offerings which were laid upon the holy *Altar* in part, or in whole, and were by the Deacons at the Bishops appointment carried from thence, and layd up in the *Gazophylacia*, Treasure-houses, and Granaries for that purpose assigned, that no such sordid conceit need come into any mans head to take the *Altar* for a Larder. For the offering-sake, as the *Lincolnshire Minister* phraseth it in his scoffing Dialect, taken upon purpose, to usher in prophaneness, & to discountenance true piety and Christian devotion; as any sober man will say that reads, pag. 52, 53, 54, 55. of his book: where so many vaine notions of lines, and lengths, notchets, and crotchets, longs, and larges, chanting, and canning, are served upon his Table, as if the *Holy Table* were fit to be made a Scaffold to marshall his Bells, and Bagpipes, jinggle-bables, his jigs and Ballads, out of *Callimachus*. He thinks a *Minister* should be ashamed of such levity, one especially that pretends to holiness, which all good men seriously desire: and no wise man can imagine, that if Ministers turne prophane, and vaine jesters, they doe not therein fit themselves for so grave, serious, and sacred a business, as this man would be thought the only projector of. Who this *Minister* was, that dress'd up and bespangled his holy *Altar* thus piously and gravely, I cannot imagine by the handiwork: for this worke is so ridiculous, that the bare repetition of any passage is a just refutation.

The maintenance, and Mansion-houses belonging to these Churches, and Church-men, persecution made

uncertaine to the chiefeſt of theſe, more than to the reſt. For unto this very day, *We both hunger, &c. thirſt &c. are naked, &c. have no certaine dwelling place*, ſaith he, that knew both how to abound, and how to want : how to enjoy the renewes of devotion, and to endure the miſery of perſecution.

The knees of *Camels* ſhewed well, that the praſtiſe of piety was then performed, in kneeling before their Saviour and Redeemer. The ſtooles they had were either none, or none but fall-ſtooles, to come and fall downe, and kneele before the Lord their Maker. Ambition to ſtep up into the higheſt roomes and ſeats, and there to incloſe and inthronize themſelves, was confined to Pharifaicall Feaſts, or Synagogues : holy men and good Chriſtians in ancient times had no ſuch cuſtome, ſought no ſuch ſtate or eaſe ; neither the Churches of God. The Churches of God did, and doe deteſt the prophaneſſe that is, and may be committed in cloſe, exalted Pewes.

It is plaine enough they had Churches for God's ſervice, and as evident it is that they had *Altars*. *S. Paul* ſaies in plaine termes, *Wee have an Altar* : and diſtinguiſheth it from the *Iewiſh* Altar : for, *herſof they have no right to eat, which ſerve at the Tabernacle*. Conſider what *Theophylact* ſaies ; *Nos (inquit Apoſtolus) obſervationem habemus, verum haud eam qua ſit in huiusmodi cibis, ſed ſuper Altari, ſive in cruentâ boſſia vivifici corporis. Huius ut ſint participes, nec pontificibus quidem legalibus permittitur, tantisper dum tabernaculo, hoc eſt, legalibus umbris ſerviunt*. Heare alſo what *Primaſius* ſayes ; *Altare illud Iudaorum, quod fiebat extra caſtra, ubi conſumebantur carnes, Altare Eccleſia eſt ubi quotidie conſecratur corpus Dominicum, de quo non habes poteſtatem edere,*

Heb. 13. 10.

Theoph. <sup>iii</sup>  
Hebr. 13.

Primaſ. ad cap.  
13. ad Hebr.

*edere, qui tabernaculo corporis sui deserviunt, fornicatores viz. adulteri, ebriosi, & immundi.* Some expound this place of Christ Himselfe, and with very good reason; for he is our *Altar*, and our *Priest*, and our *Sacrifice*, and the *Bishop* of our Soules: yet wee have true, reall, earthly, and materiall *Altars, Priests, &c.* for all that. Wherefore if any further difficulty should bee made in expounding this and the like places of Scripture, the practise of the Primitive Church immediately succeeding the Apostles, (whereof we have already heard, and may heare more) will make it plainly appeare; that Christians in these purest times, and in the midst of their persecutions, had *Churches*, and in these Churches were *Altars*; even materiall *Altars* of wood, and stone, aswell as tropicall, and figurative *Altars*, and that they are utterly mistaken, that say no Churches were built, no *Altars* erected till two hundred yeares after Christ, for they had both. And *habemus Altare* will stand good for materiall *Altars*, if stone, or wood, can make them such.



## CAP. V.

*Of the favour which Christians found with the Emperours in the midst of their persecutions. Eusebius and Tertullian witnesses hereof.*

*The Letter.*

The faithfull for feare of Tyrants, were faine to meete together in private houses, in vacant places in Woods, and Forrests, and in Caves under the ground. And may we thinke that Altars were built before Churches.

Euseb. l. 3. c. 30.

*Dion.*

Euseb. l. 3. c. 17.

Euseb. l. 3. c. 18

**I**T may not be denyed, but many and bloody were the persecutions, wherewith the Saints of God were tryed in that fiery furnace, whereinto they were cast, and continued neere 300. yeares. Yet as it was with the *Israelites*, when they served the *Philistims*, God sent them deliverers, and gave them favour, sometimes, in the sight of those that held them in subjection: So their gracious Lords, upon reason of State, used some connivence, and extended an hand of mercy, and sometimes an arme of protection over them. We may finde, that the Emperours caused sundry edicts (upon petitions of grace, preferred by diverse pious, and worthy persons unto them) to be issued out in their behalfe: as that of *Trajan*; *hoc genus non inquirendum*; This was in the third persecution, Anno. 98. *Nerva* before, *eos absolvi voluit*. This was Anno. 96. *Domitian*, in contempt of the meane and despicable condition of the brethren of our Saviour, did the like tenne yeares before. This was in the second persecution; Anno. 81. Hence it was, that *St. Iohn* returned againe from banishment, and dwelt at *Ephesus*, and remained Bishop there as afore. *Adrian* succeeded these in his favourable edicts, in the behalfe of Christians; *Ne turbentur*.

benur. Saint *Iustin* putteth *Antoninus Pius* his sonne in minde thereof. This was Anno. 117. *Antoninus Pius*, upon the petition of this holy man, did the like; And this was Anno. 138. *Melito* Bishop of *Sardis*, confesseth it to be true; that *Nero*, and *Domitian*, at the instigation of some wicked men, persecuted the Christians, but that *Domitian*, upon better consideration, relented: And that the Emperours, Ancestours to *Antoninus Verus*, did support and defend them, as he also did, this was Anno. 161. But *Marcus Aurelius*, as he had just cause, not onely defended them, but commanded their enemies to be burnt quicke, because by their prayers, his Army was refreshed with water, in a great famine and drought; and his enemies the *Germans*, were burnt with a fiery hayle storme. *Iulius Capitolinus* witnesseth the same, *Fulmen de calo precibus suis contra hostium machinamentum* (sc. *Legio xpaυvoς βα & dicta*) *extorsit, suis pluvia impetrata, cum siti laborarent.* This peace *Commodus* granted unto the Vniuersall Church, throughout all the world. In his time *Bacchylus* was Bishop of *Corinth*, and *Polyxates* Bishop of *Ephesus*. This peace was Anno. 180. And in the seventh persecution, *Dionysius* Bishop of *Alexandria*, in his Epistle to *Stephen* Bishop of *Rome*, confesseth that all the Christians then enjoyed peace. And this was in the eighth persecution under *Decius*, Anno. 254. *Galienus* granted the like edicts, under whom and *Valerianus* was the ninth persecution. This was Anno. 260.

Hearc now what *Tertullian* will say to this purpose; who was 140. yeares before *Eusebius*. The Lawes made against Christians, *Trajanus ex parte frustratus est, vetando inquiri in Christianos.* And *Hadrian*, *Vespasian*, *Antoninus Pius*, *Antoninus Verus*, would never urge

S. Iust. Orat.  
ad Antron. piū  
Euseb. l. 4. c. 8, 9  
Niceph. l. 3. c. 27.  
Euseb. l. 4. c. 13.  
Niceph. l. 3. c. 28.

Euseb. l. 4. c. 25.

Euseb. 3. c. 5.  
Niceph. l. 4. c. 12.

Euseb. l. 5. c. 19.  
Niceph. l. 4. c. 19.

Euseb. l. 7. c. 4.

Euseb. l. 7. c. 12.

Tertul. Apo-  
log.

the

the execution of them: Let, saith he, M. *Aurelius* his letter be produced, hereby it will appeare, that he quit the *Christians* from all danger of punishment, and denounced death to their accusers: And gives the reason before specified.

The name of *Christians*, saith he, came in under *Tiberius*, who threatned punishment against all those that accused them: *Domitian* indeed began to persecute them, but hee quickly relented. *Caterum de tot exinde principibus ad hodiernum, Divinum, humanumq; sapientibus, edite aliquem debellatorem Christianorum. At nos e contrario edimus protectore.* The *Christians*, then, it seems by *Tertullian*, from the time of *Domitian*, Anno. 81. unto the Raigne of *Severus*, when *Tertullian* lived, found *Protectors*, not all great persecutors; this was Anno. 193. *Nero* excepted, the Heathen could not shew from the Raigne of *Tiberius*, (when *Christianity* began) how any one Emperour sought to root them out; but hee could let them see, that very many had shewed them favour. *Christians* therefore, for feare of Tyrants, were not faine for 200. yeares together, to live in Woods, and Caves, under the ground: But their Churches were built, and frequented, and their Bishops well respected; and this favour continued till about the nineteenth of *Dioclesian*, Anno. 298. And *Dioclesian* was the first persecutor, that I can finde, that caused Churches and Oratories to bee broken downe, which had beene soone done, if *Christians* had no Churches, till above 200. yeares after *Christ*.

Euseb. l. 8. cap.  
1, 2.



CAP. VI.

*Of the succession of Bishops in their severall Sees. S. Ambrose's art to save his Church and Altar standing. Synods assembled. Power of the Keyes exercised. The wealth of the Church of Rome. The multitude of Christians a terror to Heathen.*

IT is also manifest, that there is a continued succession of Bishops from the Apostles times unto the Nicene Councell. And the Catalogue of the foure most famous Sees of *Ierusalem, Antioch, Alexandria, Rome*, appeare in *Enschius*. And it is probable; that the godly Bishops preserved their Churches standing in those dangerous times, by the selfesame art whereby *S. Ambrose* kept his from surprising of *Arrian* Hereticks: *Fervebat enim tunc persecutio*, saith he.

Euseb. l. 5. c. 6.  
l. 1. c. 6. c. 9. l. 7.  
c. 31.  
Euseb. l. 8. c. 1.  
Euseb. l. 3. c. 11.  
l. 4. c. 4. 5.

Amb. Ep. 33.  
l. 5.

The art was Christian fortitude and patience. *Sane si me vis aliqua abduceret ab Ecclesia, carnem meam exturbari posse, non mentem potuissis advertere: Mecce you should finde ready, Vt si Imperator faceret quod solet esse regia potestatis, ego subirem quod Sacerdotis esse consuevis. Quid ergo turbamini? volens nunquam ius deferam, coactus repugnare non novi.* I will not willingly betray my Church, but submit to what the Emperour will cause to be done, as Priests my predecessors have been accustomed to doe. *Dolere poterō, poterō flere, poterō gemere. Adversus arma, milites, Goshos quoq; lachryma arma sunt. Talia enim munimenta sunt Sacerdotum.* So our holy Bishops in the ten persecutions commended the preservation of the houses of God to God himselfe, who would surely, as *David* did, looke unto his owne house, when by prayers



Tertul. Apol. and seares he was forced so to do. *Vis hac Deo grata, A broken and a contrite heart thou canst not despise. The Heathen are entred into thine inheritance. Lay hand upon the shield and buckler. Why pluckest thou not thy right hand out of thy bosome? Arise and stand up to help us.* Thus (doubtlesse) Christians preserved their Churches standing. And it is more Christian-like to acknowledge a truth, and to give God the glory thereof, than to the dishonour of God, and shame of Christianity, to maintaine a falsehood.

S. Amb. l. 5. Ep.  
32. 35.

The Bishops of those times were contented to yeeld themselves to be sacrificed, to keepe their Churches from ruine. They put on the mind of the Lord Iesus, *If ye seek me, let these go their wayes.* This mind S. Ambrose notably discovered, *Offeram jugulum meum. Vt nam meo sanguine sitim suam expleant.* Let my life go to save my Church. O blessed mind, well becoming a Bishop, nay to save the Altars, *pro Altaribus gratius immolabor*, I would be glad at my heart to be sacrificed for Altars. Behold, behold, the president of a true Bishop! and let him that is bound in conscience to president himselfe by such a pattern, be astonished and ashamed, if he have betrayed the contrary disposition by word or deed. This doubtlesse the *Lincolne shire Minister* seemeth to do, who in his jeering veine floureth *Cardinall Borrowmans*, saying, that he was made a *Saint* for breaking down of Altars, whereas if he list to read his life, or but some of *Lipsius* his Epistles, he may not be ignorant, if their report deserve credite, that the *Cardinall* was a man of exemplary holinesse, and spent the greatest part of his short life of forty seven yeares in fasting, prayer, almes-deeds, preaching, exhortation and doctrine, and did detest impiety and vanity both in word and

and deed: And was so farre from casting down, or taking away either holy *Altars* or holy *Tables*, where he conceived they were rightly used, that who so readeth his instructions given in his visitation touching the holy Eucharist, will observe what singular care he took for the adorning of the holy *Altar*, and of the reverence to be performed about it in the administration of the Eucharist, that except he know more against him than the matter of his scoffe, me thinks his conscience should check him, for his scornfull usage, and traducing of a man departed out of this life, who had the report of so virtuous and pious a Bishop, that though there passed 1000. yeares betwixt him and *S. Ambrose*, yet is *Borromaeus* reckoned his next successor. To conclude, since there was such an evident succession of Bishops in their severall Sees, we may be well assured they had Churches, and did not for feare run into woods, and dens, and caves of the earth to administer the holy Sacraments, wherewere neither *Baptisteria*, nor *Altaria*: for so to do was forbidden. The Canon is expresse, *De his qui ad Hæreticorum speluncas causa orationis accedunt*: Hereticks would consecrate and administer the Sacrament in any place, in woods or dens; but Christians only in the Churches, and upon *Altars*, even in the heat of persecution under *Valens*.

Pastorum instructiones A Borromæo editæ.

Council, Laod. Can. 9.

Moreover, within the space of 200. yeares after Christ, there were made many Assemblies and Synods of Bishops: as namely, one in *Asia*, at which was present *S. John* himself, with the Archbishop and other Bishops, Anno 99. There was also a Synod at *Ancyra* in *Galatia*, against *Montanus*, Anno 163. wherein his opinion was adjudged prophane, and the defenders excommunicated, therefore they had Churches. But if we

Euseb. 3. 29.

Euseb. 4. 14.

Concil. Ancyr.  
Can. 2, 3, 4, 5,  
6, 7, 8, 9.

Euseb. 6. 42.

Euseb. 1. 7. 29.

take a view of the Canons of that Councell, we shall perceive the severall and distinct places appointed in their Churches, both for *Fidcles*, & *Catechumeni*, & *Audientes*, & *Pœnitentes*: And that these Churches had goods and lands belonging to them. In the year 254. there met a very great Synod at *Rome*, under *Cornelius*, when *Novatus* was cast out of the Church. In the year 273. a farre greater Synod met at *Antioch*, wherein *Samosatenus* was condemned; and by the Edict of the Emperour *Aurelian*, was cast both out of the Church, and out of his house.

Euseb. 6. 42.

Some of these Churches had so great meanes belonging to them, and particularly to the Church of *Rome*, that even in the times of persecution, and when their Bishops suffered martyrdom, yet the Church, as appears by *Cornelius* his Epistle to *Fabian* Bishop of *Antioch*, maintained one Bishop, forty six Priests, seven Deacons, seven Sub-deacons, forty two Acolyths, Exorcists, Readers, and Porters, fifty two Widowes, and other poore one thousand five hundred. This was the estate of the Church of *Rome* when *Cornelius* was made Pope, Anno 254. under *Decius*, when the eighth persecution began.

If Christians had liberty to meet at Synods, which assemblies might strike the quinds of their Princes with jealousies, they might with more liberty meet at Churches, where all sorts of men, both Heathen and Christians met together, and therefore there could be no place for conspiracies which might be plotted in Synods, where none met, but men of their own profession. And if they duly exercised the power of the Keyes, casting out some, and receiving others into the Church; and if they had such a great number of Priests and

and Deacons in some one Church, it is to be thought, that innumerable multitude of Christians resorted to their service: all which being put together, it cannot be denied with reason, but that they had Churches to assemble in. *Trajan* feared more the multitude, than the religion of the Christians. For, as *Seneca* says, the superstition of Christians had run through both cities, and villages, and open fields. *Omnia complevimus,* (says *Tertullian*) *urbes, insulas, castella, municipia, &c.* And the meaning is not, that Christians were clapt up prisoners in these places. For the complaint of the Heathen was this, *obsessam vociferantur civitatem*, that they had in effect besieged their Cities, *in agris, in castellis, in insulis Christianos, omnem sexum, aetatem, conditionem, etiam dignitatem transgredi ad hoc nomen, quasi detrimento marent.* And *Plinius* secundus ipsa multitudine, was troubled at their number: whereupon *Trajan* made a law full of confusion (says *Tertullian*) *hoc genus inquirendos non esse, oblatos vero punire oportere,* Christians therefore being so many, so potent, so zealous, would not run out of the Cities whereof they were Masters, to pray with hereticks in dens and caves, contrary to their discipline, and leave their *Altars* on which only they consecrated the Eucharist.

Euseb. l. 7. c. 12.  
Tertul. Apol.



## CAP. VII.

*Sundry Parish-Churches, or Churches in Villages in the Primitive times. Some built, Annis 47. 97. 110. 117. 150. 160. 182. 193. Churches in Britany, 183. and in 55. Churches frequented. Parish Priests, Books of Canons appointed to be read in Churches.*

**B**VT to put this matter out of all Peradventure, and to make their error cleerely to appeare, that say there were no Churches built till 200. yeares after Christ: It is manifest, that within lesse than 200. yeares after Christ, Christians had some distinction of Parishes, though without Parochiall rites which they now have: these Parishes had Consecrate ground or Church-yards belonging to them: in these Church-yards stood materiall Churches; these Churches were distinguished into severall parts and roomes. And if all this prove so to be, then there were Churches built within 200. yeares after Christ, and it is an error to defend the contrary.

Euseb. 2. 17.

About the yee re of Christ 47. *Eusebius* proveth out of *Philo*, who lived under *Claudius*, and had conference with *S. Peter* at *Rome*, that in every Village there was then a religious House, which the *Christians* called *Semnon*, wherein it was unlawfull to eat or drink; but all the time they were present in these Houses, was spent in reading the Lawes and Oracles of the Prophets, and in singing of Psalmes. About the same time *S. Castrianius*, who succeeded *S. Cains* Scholar to *S. Barnabas* the Apostle, and Archbishop of *Millane*, built three Churches in that City, 1. called *Portiana*, 2. *Faustianiana*, 3. *S. Iohn Baptist*.

Before

Before this time, *Theophilus* his house in *Antioch* was consecrated into a Church. And there *S. Peter* set his Chaire. So was *S. Peters* first lodging in the *Lady Claudias* house converted to a Church. So much the *Lincolne-shire Minister* confesseth in his mirth out of Popish Heralds to his owne confusion. About the yeare 97. *S. Iohn* and diverse other Bishops kept their Synod in a Church. This Church stood over against the Hill where the Young-man robbed, whom *S. Iohn* converted. *An. 110.* *Ignatius* reprov'd *Trajan* in a Church. *Anno 160.* *Polycarpus* received the Sacrament in the Church of *Rome*. About the yeare 181. under *Commodus*, *Narcissus* was Bishop of *Ierusalem*, who absented himselfe so long from his Church, that three one after another were created Bishops in his See. So long stood the Church of *Ierusalem*. *Gaius Anno 121.* succeeded *Zepherinus*, and maketh mention of Churches built by the Apostles, & of the Tombes of the Apostles there to be seene, as Men went to the *Vatican*. *An. 193.* *Severus* allowed the Christians a Church or publike house *ad pium usum*: and before him, *Anno 117.* *Adrian* had done the like. But it is strange that English men or Britans at least of all other, against the Records of English and British Chronicles, and to the disgrace of our English Nation, should deny that any Churches were built till 200. yeares after Christ. For *Anno 183.* *Lucius* struck with admiration with the Miracle wrought in *Germany* his neighbour countrey, by the prayer of Christians, under *Aurelius*, whereof mention was made, made sure to *Elutherius* then Pope, *ut per ejus mandatum fieret Christianus*, hoping doubtlesse that the God of Christians being his God, he and his Realme should be preserved from all dangerous enemies, as *Aurelius* was, even with Thunder-bolts from Heaven. Hereupon

Clem. recog.  
l. 10.

Holy Table.

Euseb. 3. 20.  
Necceph. 3. 2.

Euseb. 6. 9.  
Euseb: 2. 25.

Cent. 3. c. 3.  
Dion. in. Adr.

Beda. c. 1.  
Flores H. 11.  
Pol. Virgil.

upon he caused the Temples of the Heathen gods to be dedicated to the worship of the true God; and erected 28 Bishops, and three Archbishops Sees, and liberally endowed them; and by his Charter confirmed both Churches and Church-yards for *Sanctuaries*: even the Church of Westminster it selfe, which he built, as some say.

Polydor. l. 2.

Hist. Angl. c. 2.

But above a hundred yeares before *Lucius, Joseph of Arimathea* in the raigne of *Nero* and *Arviragus*, had built a Church at *Glastonbury*, Anno 55. *Erat hac ecclesia ab ip[s]is discipulis Domini edificata*, witnesseth *Hen. 2.* in his Charter. Anno 66. *S. Paul* sent *Crescens* into *Galatia*, who built a Church at *Vienna*. But all this labour might have beene saved: for *Eusebius* alone maketh it plaine, that many Churches were built within 200. yeares after *Christ*; and that the number of Christians was so great, and their Bishops so much revered, that they built very wide and large Churches, because the old ones would not receive their Congregations.

Euseb. 8. c. 1.

Euseb. 7. 24.

Euseb. 5. 24.

These Churches had Parish Priests, as we now call them, or Priests which were not Bishops, belonging to them: for Anno 240. many of these were called out of their Parishes to be present at a Disputation, undertaken by *Dionysius* Archbishop of *Alexandria*, against the *Chiliassts*. Before this time, An. 190. a Decree was made in a Synode of *Palestina*, that Easter should be kept on no other day but Sunday: and it was also ordered, that the Decree or Book of Canons should be copied out and sent to severall Parishes, as well as Diocesse, there to be read, that themselves might not be charged with the errors of their parishioners. Thus it appeareth, that there were both Cathedrall and Parish or Village Churches, within lesse than 200. yeares after *Christ*.





C A P. VIII.

*Situation of Churches on a hill: looked towards the East. Five distinct places in Churches. Church-porch appointed for Penitents. Penance in Sackloth imposed on delinquents. Want of discipline among hereticks taxed by Tertullian. Where the Pulpit stood in S. Cyprians time. Laicks not allowed to sit in the Church. Clergie and Laity divided at the Communion.*

**I**T appeareth by what hath been said, that there were Churches even from the very Apostles time: and that no doubt may be made thereof, we have their situation and formes described unto us.

First, for their situation, it is evident, that they were commonly set upon an hill, or some high and eminent place, and looked toward the East. *Nostra columba domus simplex, etiam in edis semper, & apertis, & ad lucem: amat figuram Spiritus Sancti, orientem Christi figuram,* saith Tertullian. S. Iustin before him tels, that Christians prayed with their faces to the East. This custome begun in the Primative Church hath continued ever since, as may appeare in the writings of the Fathers.

Secondly, for their formes. The *Centurists* tell us of a Canon under the name of Gregory Bishop of *Neocæsaria*, and scholer of Origen; wherein mention is made of five distinct places, or roomes in Churches, set apart, for so many severall uses. This Canon hath not gotten the approbation of these Iudges, but we had not need to like it the worfe for that, in regard we do find the observation of these distinct places, and their severall uses to be very ancient, and to be so set out and

G used,

Tertul. adverb.  
Valent.  
S. Iust. Qu. 118.  
S. Epiph. hz. ref. 29.  
Orig. hom. 5. in Numb.  
S. Basil. de Spirit. Sanct. c. 27.  
S. Greg. Nyss. Orat. 5. de Orat. Dom.  
S. Aug. l. 2. de Serm. Dom. in mont. c. 9.  
Damas. l. 4. de fide. ca. 13.

Cent. 3, c. 6.  
p. 128.

used, before either the scholar, or the master were born.

The first of these roomes is called Πηχλαυσις, or the Church porch, where Penitents used to stand; or rather, to cast themselves down, and in humble manner, to desire the faithfull to pray for them, as they went into the Church. 2. It is called Αὐδασίς, *Auditorium*, this was within the doores of the Church, here stood those that were called *Audientes*, and behind them, such *Penitentes* as were admitted into the Church, after open penance, *Ad manuum impositionem*. 3. Τηρησις, this was a place allowed for the *Catechumeni* to remaine in; and there to stand and heare *Lectiōnem & tractatum*; which done, they were dismissed. And the name of the place put them in mind of their duties; which was to stand and view some Rites and Ceremonies of the Churches, and the place where the *fideles* were to communicate; and to busie their minds, in the contemplation and desire of those holy Mysteries, whereof the *Fideles* were partakers; and from which themselves were excluded, till after Baptism: 4. Εὐασις, this was a higher, and more eminent place, appointed for the faithfull to stand in; who after the dismissal of the *Catechumeni*, went to the service appertaining to them. Behind these, stood such *Penitentes* as had received imposition of hands, who were permitted to behold the dispensation of the sacred Mysteries, but might not partake the same: Therefore they stood, when the faithfull kneeled. 5. Μεδίξις, or the Communion; where the believers communicated, and received the holy Eucharist; called also ὑπόστις, *expletio*, because after delinquents had perfectly fulfilled their penance, they were reconciled to the Sacraments, and communicated. This distinction of places, in the Church,

Church, is very ancient, and observed even from the Apostles times. Therefore their mistake must needs be great, that say, there were no Churches built, till two hundred yeares after Christ. That Churches had Porches, where Penitents humbled themselves, before the Canon was made, ascribed to *Gregory of Neocæsarea*, appeareth plainly, because *Origen*, after his fall, cast himselfe downe there, and prayed all that came into the Church, to trample upon him, as unfavoury *Suidas* saith. *Natalius* also, who made himselfe Bishop of the heresie of *Artemon*, for a salary of 150<sup>l</sup>. a moneth, did the like before *Origen* did his. For he came in sackcloth, with ashes on his head, fell down before *Zepherinus* Bishop of Rome: Nay, *pedibus advolatus, non Clericorum modo, verum & plebis*, lying prostrate at the feet, not of the Clergy only, but, of the common people; he intreated all their prayers, and so, with much adoe, *vix tandem admissus*, he was at last received into the Church. These distinct places continued in *S. Cyprian*s time, *Lapsis congruit verecundia, &c. adeant ad limen Ecclesiæ, sed non utiq; ut transiliant*: Modesty (say the Clergy of Rome unto *S. Cyprian*) becomes those that have fallen in persecution; they may come to the threshold of the Church, but not presume to step over: *mittant legatos pro suis doloribus lachrymas*, let them shew their sorrow by their tears, and let these be their spokesmen for pardon. This discipline was strictly observed before this time by *Fabianus*, who would not receive *Philip* the first Christian Emperour into the communion of believers, before he stood in *Loco penitentium*, in that place within the Church which was appointed for Penitents.

Euseb. 5. 28.

Cyp. l. 1. Ep. 7.

Euseb. 6. 34.

There may also be found very good ground for the  
 G 2 distinction

S.Cyp.l.4. Ep.  
5.

S.Cyp. 4. Ep. 2  
Euseb. 6. 43.

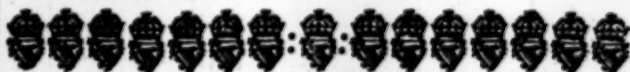
Tertul. de præ-  
script. cap. 16.

distinction of the other places in the Church before mentioned. It appeares out of *S. Cyprian*, that the Pulpit stood in an eminent place in the Church; yet in such a place where the whole multitude assembled together. He had made *Celerinus* Reader, and thinks fit to set him *super tribunal Ecclesie, ut loci altioris celsitate subnixus, & plebi universa conspicuus legat precepta Evangelii*. It appeareth also out of him, that severall places in the Church were appointed for the Clergy, and for the Laity. *Trophimus* a Priest had either sacrificed to Idols in those times of persecution, or els was *Libellaticus*, had paid his fine to be freed, and had his Ticket or Libell to manifest the same, and to free him of further question. This man, after penance done for this fault, was admitted into the Church againe, but found no other favour, but *ut Laicus communices*, to communicate in the same place that the Laity did, and was not permitted *Locum Sacerdotis usurpare*, to approach unto the Altar, or take the place of a Priest any more: So *Cornelius* deposed *Novatus* that was made Bishop in a Taverne; and after he had performed publicke penance, he was received only *in communionem Laicorum*, to communicate with the Laity. Now that these distinctions of places were strictly observed in the Catholike Church within 200. yeares after Christ, appeareth manifestly out of *Tertullian*, who, to the shame and confusion of Hereticks, very excellently discovereth the want thereof among them. *Non omitam ipsius hæreticæ conversationis descriptionem*, I will tell you (saith he) what the fashion of Hereticks is in their meeting, how light, vaine, and base it is, issuing out of the earth, and the braines of idle men, *Sine gravitate, sine auctoritate, sine disciplina*, very suitable to their faith.

For,

For first of all, *quis Catechumenus, quis Fidelis, incertum*; you shall see no distinction made amongst them of *Catechumeni, & Fideles*: *Pariter aduunt, pariter audiunt, pariter orant*; they run in a row together, and so heare and pray all in one place: and if Heathen men come in while they are at their Sacrament, before these Swine doe they cast their Pearles; *sicet non veras*, though they be false & counterfeite: *Prostrationem disciplina*, and when they prostrate discipline in this manner, they would be commended for their purity and simplicity. *Cujus penes nos curam lenocinium vocant*, the care wherof amongst us, they stile the trappings of the Whore of Babylon. For the reformation of these grosse and odious abuses, and to restore the Church to her ancient and reverend discipline, the Council of *Ancyra* was assembled. Here you shall finde clearly, how *Audienses, Catechumeni, Fideles, & Clerici, & Sacerdotes*, were distinguished: by all which their mistake sheweth it selfe, that say there were no Churches till 200. yeares after Christ.

Concil. Ancyre.  
Can. 3, 4, 5, 6.



CAP. IX.

Where the Communion was celebrated. The installation of Bishops. The Bishops Throne. S. James's Chaire in Ierusalem. S. Peter's Chaire in Rome. What kept S. Austine in the bosome of the Church. Hereticks had no Church. Succession of Bishops from the Apostles, necessary to prove a true Church. How S. Irenaeus, S. Augustine, Tertullian, confounded Hereticks. The detection of the creeping in of Hereticks. A true succession of Bishops in the Ch. of England. When Schismaticks crept into it.

LET us now come to speak more particularly of that place of the Church where the Priests serued. This

- Euseb. 5. 16. was called *Presbyterium*, because it was a place appointed only for Priests to administer the Sacrament in. Here *Anicetus* gave the Eucharist to *Polycarpus*, Anno 167.
- Euseb. 7. 15. Hither *Theotechnus* brought *Marinus* to receive the Sacrament, thereby to be encouraged to endure Martyrdom. Here were made the inthronizations of Bishops.
- Euseb. 4. 21. *Egesippus* sayes that hee was present at Rome, when *Anicetus* was installed, Anno 167. And many personages of great quality were present at the solemnity of *Fabianus* his installation. Allthese received their president from the Apostles. For *S. Iohn* went from *Ephesus* into a Church, *Constituere Episcopos*, to ordaine Bishops. For this purpose, a *Chaire* or *Throne* was placed in the *Presbytery* or *Chancell*. *Urbanus* Bishop of Rome, Anno 230. speaking thereof, sayes, that before his time, *Sedes in Episcoporum Ecclesiis excelsa constituta inveniuntur; ut thronus speculationem & potestatem iudicandi, & solvendi, & ligandi à Domino sibi datam doceat*; their High place put them in minde of their high authority; given of the Lord to binde and loose. And *Urbanus* may well say they were found there, for there they had continued in the principall Sees even from the Apostles: *Sublimiorem quandam sedem fuisse indicat historia de Cathedra Iacobi*, that there were such lofty seats, *Saint Iames* his *Chaire* is an evidence, say the Centurists, that bare them no great good will, out of *Eusebius*. The Bishops seat of *Saint Iames* continued in the Church till *Eusebius* his time, Anno 326. which the Brethren there ordinarily have shewed unto all men. Such a Seat it was wherein *Saint Irenaeus* saw *Polycarpus* Bishop of *Smymna* sit, Anno 180. Such a *Chaire*, *S. Austin* telleth *Petillianus*, remained both at *Ierusalem*, and *Rome*, from the Apostles dayes till his time. Though (saith he) you slanderously



rounfly call the Chaire in other Churches, *Cathedram pe-*  
*silentia*, what cause hath the Church of Rome given  
 you, to say so of it; *In qua Petrus sedet, & in qua ho-*  
*die Anastasius sedet?* or the Chaire of the Church of Je-  
 rusalem, *In qua Iacobus sedet, & in qua hodie Iohannes*  
*sedet, quibus nos in Catholica unitate connectimur*, to which  
 two Churches we are joyned in Catholick Vnity? The  
 succession of Bishops in such a Chaire, was one thing,  
 amongst others, that kept S. *Augustine* from depar-  
 ting out of the bolome of the Catholike Church. For  
 thus hee saith in his answer to the Epistle of *Manicha-*  
*us; Multa in Ecclesia gremio me iustissime tenent...tenet ab*  
*ipsa sede Petri Apostoli, usque ad presentem Episcopatum suc-*  
*cessio Sacerdotum*; The succession of Priests, from Saint  
*Peters* seat, keepes mee of right in the Church: *Tenet*  
*Catholica nomen*, the name of this Catholick See, keepes  
 me in. For whereas all Hereticks would bee called  
 Catholiks; yet, when they be demanded by a stranger,  
*ubi ad Catholicam conveniatur?* where is the Catholike  
 Church at which they meet? *Nullus hereticorum, vel*  
*basilicam suam, vel domum audeat ostendere*, there is none  
 of them all, that dare undertake to doe that. The very  
 note whereby Hereticks were knowne from Catho-  
 licks, was; that Catholicks could shew their Chur-  
 ches, and the very Chaires in them; wherein there was  
 not only a Morall succession in purity of faith and man-  
 ners; but a Locall succession of Bishops, continued, even  
 from the Apostles times, which Hereticks could not  
 shew, and therefore were hereby convinced to be such,  
 and so put to shame, and confounded.

S. Aug. l. 1.  
 Cont. Liter.  
 Petil. cap. 51.

S. Aug. Cont.  
 Manich. Epist.  
 cap. 4. Tom. 6.

Thus *Iranens* confoundeth *Valentinus*, *Cerdon*, and  
*Marcion*. We are able, saith he, to reckon up all those,  
 that were appointed Bishops by the Apostles, in their  
 severall



Iren. l. 3. ca 3.  
47.

severall Churches, unto our time. But because that was too long a businesse, for the worke then in hand; therefore hee reckons up those that had succeeded the Apostles, S. Peter and S. Paul, in the Church of Rome. And to them succeeded Linus, then Anacletus; tertio loco Clemens; Clementi Euaristus, Euaristo Alexander: then Sixtus, deinceps Hyginus, post Pius, post quem Anicetus: Then Soter, and now duodecimo loco Episcopatum ab Apostolis habet Eleutherius. By this ordination, and succession (saith hee) the tradition which is from the Apostles received in the Church, and the publishing of the faith, hath come even to us; which we being able to shew, *confundimus omnes eos qui, quoquo modo, vel per suam placentiam, vel vanam gloriam, vel per cecitatem, & malam sententiam, praterquam oportet, colligunt*: we put all those to confusion, that through vaine glory, or ignorance, broach new doctrines in the Church. For none of all these Heretickes can derive their succession from the Apostles; nor shew how their doctrines were received, by Tradition from them: For before Valentinus, there were no Valentinians, and hee came to Rome under Hyginus, and increased his faction under Pius, and continued unto Anicetus. Cerdon also, that was before Marcion, came in under Hyginus, who was the eighth Bishop; and Marcion prevailed under Anicetus, which was the tenth. So those that are called Gnosticks, from Menander, Simons Disciple: All these fell into Apostacy, after the Church had continued a long time.

Thus Tertullian confoundeth Valentinus, Apelles, and other Hereticks: *edant origines ecclesiarum suarum, evolvant ordinem sacerdotum, ita per successionem ab initio decurrentem, ut primus ille Episcopus, aliquem ex Apostolis,*

*lis, vel Apostolicis viris, (qui cum cum Apostolis perseveraverit) habuerit authorem, & antecessorem.* Let Hereticks shew that they had an Apostle for the Author of their doctrine, or some Apostolick man whom they doe succeed : as Polycarpus was placed by Saint Iohn in the Church of Smyrna, and Clemens by Peter in the Church of Rome. *Consequens tale quid & Heretici,* I would faine see Hereticks to set their heads to devise such a pedigree. This he was sure they could not : for *Valentinus*, and *Marcion* (saith he) came in under *Antoninus* the Emperour, and were cast out of the Church by *Elentherius*. In this sort doth Saint *Cyprian* confound *Novatian*. *Novatianus in Ecclesia non est, nec Episcopus computari potest, Novatianus neither Bishop, nor member of the Church, qui Evangelica, & Apostolica traditione contempta, nemini succedens, a seipso ordinatus est,* because he cannot prove his succession according to Apostolicall tradition. To conclude ; thus doth Saint *Augustine* confound the *Donatists*, and Sectaries of his time ; *Numerate Sacrodotas, vel ad ipsa sede Petri, & in illo ordine Patrum, quicui successis videtur.*

Tertul. de prescrip. ca. 11.

S. Cyprian. l. 2. c. 6.

S. August. l. 2. Cont. Petil. ca. 51.

They that say there were no materiall Churches built till 200. yeares after Christ, are more injurious to the Church, and unjust to themselves, and to all true members of the Catholike Church, than perhaps every one is aware. For if in all this time there were no materiall Churches, then there could bee no materiall Chaire, wherein their Bishops were enthronized, and if no Chaire, then no reall inthronization, then no personall succession from the Apostles, whereby the right faith was derived from God the Father, to his Sonne, (whom he hath sent into the world out of his owne bosome,) nor from the Son to his Apostles, nor from the

H

Apostles

Tertul: do  
præf. c. 14.

Apostles to succeeding Bishops. For (as *Tertullian* reasoneth very excellently, if we will have the truth to be adjudged of our rule, it must appeare by this, if we walk in that rule, *quam Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo tradidit*; which we have received of the Apostles, they of *Christ*, *Christ* of *God*. Those that deprive us of the benefit of this Apostolicall tradition, plucke one speciall staffe out of our hands, whereby we stay our selves from falling from the true Catholike Church, and beat all Heretickes out of our Communion. Miserable were we, if he that now sitteth *Arch-Bishop* of *Canterbury*, could not derive his succession from *S. Augustine*, *S. Augustine* from *S. Gregory*, *S. Gregory* from *S. Peter*: For he that remembreth whom he succeeds, will doubtlesse endeavour, and pray to be heire to their vertues, as well as possessor of their places. What a comfort is this to his Grace, and to all those that receive consecration from him, and to all those that they shall ordaine, when they remember, that his Grace can say, *Ego sum heres Apostolorum, Sicut caverunt Testamentis, sicut Fidei commiserunt, sicut adjuraverunt, ita teneo*: I am the Apostles heire, the Faith which they have by Will bequeathed to the Church, that I hold. *Mea est possessio, olim possideo, prior possideo, habeo origines firmas, ab ipsis autoribus quorum fuit res*: Here I and my Predecessors have kept possession, here are my evidences wh<sup>ch</sup> I have to shew, that I have received the right Faith, from the true Owners. *Vos verò*; but as for you, *Marcion*, and *Apelles*, *exheredaverunt semper & abdicaverunt*, the Apostles, *Christ*, *God* Himselfe hath dis-inherited you, and cast you out: On the other side, what a confusion is this to all Hereticks, or Schismaticks, when the Fathers of our Church, and all true children of the Church shall be able

able to tell them, that they have no right of inheritance or portion in their Mother. *Quando & unde venisti?* *Quid in meo agis, non me?* Tell us when, and from whence you come? and what you make your selves to doe in the Church, that are no sons of the Church? We can with *S. Irenaeus* point you to the time of your comming in. You *Cartwrights*, and your brood came in, as most *Sabbatarians* did, under Arch-Bishop *Whit-guist*; and you *Ames*, and *Brightman*, with your *Laodice-ans*, came in under Arch-Bishop *Bancroft*; and you *Vicars*, and our *Cotton*, with his fugitives, came in, or rather went out under Arch-Bishop *Abbot*. Thus *S. Irenaeus*, *S. Cyprian*, *S. Augustine*, and other holy Fathers have detected the *Donatists*, *Murcionists* and other Sectaries of their times, and so put them to utter confusion: And so by their example are we taught to doe, and our duty is to blesse God, that we are able so to do. *Cotton* therefore, or whosoever else is the Author of this Letter, shewed himselfe a fly and subtile Merchant, when hee would make use of the authority of a learned and godly Bishop of our Church, against his mind, utterly to overthrow the Truth of our Church, by making simple people believe there were no Churches nor *Altars* still 200. years after Christ. For if this were so, and that he could tell us when our Church came in, then there would be no cause but to honour him, and his party for a true Church, as well as this of ours. And it would bee no reproch to him and his adherents, to have their comming in detected, and thereby themselves discovered to bee no other, but such whose comming in may bee discovered.



## C. A. P. X.

*Dedication, and Consecration of Churches, used by godly Bishops, and taxed by the Countesse for the Mystery of Iniquity. What penance was performed by Hypocrites, and Apostates, before their admittance into the Church. Of Confession, [Exomologesis.] Days of Penance, and Absolution: Citizens Penance.*

**I** Will passe from the placing of the Bishops Chaire, to the dedication of his Church where it was set. The dedication of Churches within two hundred years after *Christ*, sheweth clearly, that there were *Churches* within that time. There is mention of Dedication of Churches under *Epiphanius*, Anno 112. and under *Hyginus*, Anno 154. under *Calixtus*, of such as were fallen to decay by age, Anno 221. And before them all, *S. Clement* his command, both for building, and Consecrating of Churches, maketh it apparent, that there were Churches. The words of his Epistle to *S. James* are these, *Ecclesias facite per congrua loca, quæ divinis precibus sacrare oportet.* These testimonies of *Roman Bishops* the *Centurists* suspect, and brand the Dedication of Churches, with the Mystery of Iniquity. But who delivered them the keyes of the bottomlesse pit, to condemne whom they list? Or what *Mercury* conveyed *S. Peters* keyes into their hands, to shut out, nay thrust out of heaven, and to let in thither whom they list? No blessed Martyr, holy Father, or godly man before themselves durst, nay would forget their owne piety so much as to tax the Dedication of Churches for a My-

acry

Decret: Euar:  
Decret: Hyg:  
Secund: Grat.

Clement ep:  
ad Iacob.

Cent. 3. c. 7.

tery of Iniquity. But some of all these sorts have allowed, commended, and practised the Dedication of *Churches*. Where then the Doctrine and Decrees of *Popes*, and of the first and best times, are confirmed by the doctrine and constant practice of the holy *Catholicke Church*, it seemes great boldnesse and impiety in three or foure men, to condemne and to brand their authority with the Mystery of Iniquity. It appeareth by the testimonies of *Eusebius*, *Athanasius*, *Basil*, *Nazianzen*, alledged by the *Centurists*, *Cent. 4. cap. 6.* and of *S. Austin*, *Prosper*, and *Sidonius* alledged by them, *Cent. 5. c. 6.* and, if they had beene disposed they might have added to these, *S. Chrysostome*, *Sozomen*, *S. Ambrose*, *Greg. Magnus*, and diverse others in all ages, that have approved, and with great devotion and piety practised the Dedication of *Churches*: O then that there should be a mouth opened to such blasphemy! But to let them stand to their owne Master; whether the worke were good or bad, it is confessed on all hands, that there were *Churches* dedicated within 200. yeares of *Christ*; therefore the *Centurists* will helpe to cry downe their opinion, that say there were none built in all that space.

*Secondly*, the use of the keyes, and the exercise of the discipline of the *Church* in excommunication, abstinence, giving absolution, and receiving Penitents into the *Church*, all which were of famous and frequent use within 200. yeares after *Christ*, doe manifestly declare, that there were *Churches* built within that space. For how Delinquents should be excommunicated out of Dens, Forrests, or private houses, or solemnly admitted into them againe, is beyond any common understanding. If wee cast our eyes upon the discipline used in the *Primitive Church* in casting out, and recei-



ving men againe into the Church, we shall finde, that it was executed so solemnely, gravely, and impartially, yet with such pittie and fellow-feeling of humane infirmities, as made the same very awfull and reverend, and struck the mindes aswell of those that stood, as of such as had fallen, with grieve and terrour. None that had fallen into any notorious crime, to the publike scandall of their brethren, and to the wounding of weake consciences, were admitted againe into the Church, before they had done open penance in sackcloth and ashes, with fasting and prayer. Thus was the Young-man, who had committed many notorious robberies, received againe into the Church by S. Iohn, Anno. 100. So those simple Women led captive by Marcus the Valentinian, and by him corrupted both in body and minde, made open confession of their faults, *Lugendo, & lamentando*, Weeping and wailing before they were received into the Church. So by the sentence of Hyginus, *Cerdon à religioforum hominum conventu abstentus est*, and was not received into the Church, before he had performed his penance, *exomologesis faciens*, Anno 151. So Marcion and Valentinus were cast out of the Church by blessed Eusebius (saith Tertullian;) and when Marcion confessed his fault, and submitted himselfe to take penance, he was received to peace, with this *Proviso*, that he should reduce those to the Church whom he had perverted. Now in what sort Penitents performed their penance, and made confession, the act it selfe will discover. *Is actus* (saith Tertullian), this act which usually and most commonly is expressed by a Greeke word, *exomologesis est*, wherein we confesse our fault to God; not as though he were ignorant thereof, but so far forth as by this confession, *Satisfactio disponitur*, the minde

Euseb. l. 3. c. 23.

S. Iren. l. 1. c. 9.

S. Iren. l. 1. c. 4.

Tert. de præser. c. 10, 11.

Tertul. de prænitent. c. 9.



minde is set in readinesse for satisfaction, *pœnitentia nascitur*, our repentance springeth out of it, and *pœnitentia Deus mitigatur*, by our pennance God is appeased. Therefore *Exomologesis prosteruendi & humilificandi hominis disciplina est*, pennance is a discipline used for the humbling and casting downe of men, *conuersationem injungens*; imposing withall such a manner of conuersation, as may move pity and commiseration: *De ipso quoq; habitu, atque victu mandat*; This *Exomologesis* giueth law both to our food and raiment, *Sacco & cinere incubare*, and ordereth men to lye in sackcloth and ashes; to haue the beauty of the body in no honour, to fill the soule with sorrow; *Plerumq; verò jejuniis preces alere*, to feede our prayers with fasting, to weepe, waile, and mourne, night and day unto thy God, *Presbyteris aduolui, & aris* (as *Rhenanus, Vicescomes*, and *Stephanus, Duranti*, and infinite others reade the place) *Dei adgeniculari*, to humble your selfe before the Priests, and to fall downe upon your knees, before Gods *Altars*, to sue unto all the brethren for their prayers in your behalfe. *Hæc omnia exomologesis*, pennance worketh all this. *Ergo cum te ad fratrum genua protendis; Christum contrectas; Christum exoras*, when you fall downe at your Brethrens knees, you catch hold of Christ, you over-intreat Christ to bee good to you. And when your Brethren weepe for you, *Christus patitur*, Christ is troubled and affected, *Christus Patrem deprecatur*, Christ becoms your intercessor to his Father. *Facile impetratur semper quod filius postulat*, a sons request is soone granted by a Father. Some (saith he) think they shall performe a speciall benefir, and afford an acceptable reliefe to their modesty by concealing their faults. As if forsooth, because our cunning will helpe us to bleere mens eyes; *proinde*

inde & Deum celabimus, wee shall be inabled thereby to keep our faults from Gods notice: *An melius est damnatum latere, quàm palam absolvi?* had you rather be damned, so no body know of it, than to have your sinns pardoned before the face of all the world? *Miserum est sic ad exomologesin pervenire*, he is in a miserable case that makes such a kind of confession. But besides modesty, w<sup>ch</sup> you hope to preserve by concealing your faults, you may perhaps feare other inconveniences and disgraces that you make the body lyable unto, *quod inlotas, quod sordulentos*, that you have neither your face washed, nor your hayre kemb'd, nor your clothes brusht, and are shut up from all pleasure, and delight, *in asperitudine sacci, & horrore cineris, & oris de jejuniis vanitas*, feeling nothing but rough sackcloth galling the sides; seeing nothing but head, hands, face, clothes covered over with ashes; have nothing to be seene, but a pale face, thinn cheekes, and a meagre looke. And is this the matter that keeps you from Confession? *Num ergo in Cocino, & Tyrio pro delictis supplicare nos condecet?* It were good then to provide Purple, and Scarlet to mourne for our sinnes.

You may perceive by this, what strict and severe Penance open offenders were compelled to take, before they could be received into the Church. And this continued 2, 3. somtimes 4. years and more together before *perfectianē suam reciperent*, they could be perfectly received into the Communion of the faithfull, as by the Canons of diverse Councells may appeare. If any fell in the persecution of *Licinius*, *placuit Sancta Synodo*, the N<sup>ocene</sup> Councell determin'd thus: That though such were unworthy of mercy, yet *aliquid humanitatis*, some favour should be shewed them. And the favour was no

Concil. Ancy.  
ca. 3, 6, 7, 8, 9.  
Anno 308.

more

more but this, *tribus annis inter Penitentes habeantur*, Concil. Nicen. 64. 11.  
they must doe Penance for three yeares together, Anno 325.

Indeed we doe finde more severity brought into the Church in the times these Councils were celebrated, than can be found in the writings of the Fathers before alleadged. The reason is given by *Socrates*. The *Novatians* were a pure Sect, which divided themselves from the Church under *Decius*, Anno. 251. because they conceived the Bishops shewed too much favour to those that fell from the Church by reason of the persecution raised by *Decius*. Hereupon the Bishops made an Addition to the Ecclesiasticall Canon, that in every Church a *Penitentiary* should be appointed to admit Penitents into the Church, after they had done publike penance. This kind of Confession *Nestarius* abolished in the Church of *Constantinople*, after it had continued about 100. yeares, upon occasion of an abuse of an horrible nature done to a Lady of that City, (under colour of Confession) by a Deacon. True also it is, that Saint *Chrysostome*, who succeeded *Nestarius*, doth often give a glaunce at that kinde of publike Confession, saying, *non opus est quasi in theatro*, that there was no need that men should be set as it were upon the stage to confesse finnes, which none suspected by them, and so make themselves a scorne to the world, when they needed not, which was the case of this woman. Howbeit the Confession, whereof *Irenaeus*, *Tertullian*, and *Cyprian* speake, was never abolished, but continued in Saint *Basil*, Saint *Gregory Nyssens*, and in Saint *Chrysostomes* time; and ever after. So it did likewise in the Latine Church: and to this purpose a solemne day was set apart for taking of publike Penance, for open faults; by imposition of hands, and sprinkling of  
I Ashes,

Concil. Agath.  
Can. 11. c. 15.  
distin. 5.

S. Ambr. ep.  
33. l. 5.  
Innocent. 1.  
ep. ad Decen.  
ca. 7.  
Concil. Carth.  
4. c. 80, 82.

Tertul. de pen-  
nitent. ca. 10.

Ashes, namely Ashwednesday, by the Canon of the Councell of *Agatha in Gratian*. This is the godly discipline whereof our Church speaketh in the Communion, of putting notorious sinners to open Penance, in the beginning of Lent, and with that it might be restored a gaine. And as Ashwednesday was appointed for putting notorious sinners to open Penance, so was Maunday Thursday set apart for their Absolution. *Dies quo Iesu Dominus pro nobis traditus, in Ecclesia penitentibus relaxatur*; sayes Saint *Ambröse*; So writeth *Innocentius* to *Decentius*; *quinta feria ante Pascha Penitentibus remittendum*; Thursday before *Easter* is appointed for Penitents to receive Absolution. This Absolution they took upon their knees, by imposition of the Priests hands, as appeareth in the Councell of *Carthage*. I know this whole discourse, touching Penance, is not pleasing, and that those that read it, will say, they have therein endured a long Penance. For all that hold the *Nicene Creed*, doe not hold the *Nicene Canons*. Hee that prophesieth of Wine, and strong drinke, is a Prophet for some Palats. And hee that will bring you fresh suits of Tissue, and Cloth of Gold, to doe Penance in every day, at some great Feast, would be a welcome messenger of humiliation. That Ladies might say to their women (to use *Tertullians* words) *Cedo acum crinibus distinguendis*, fetch me my Crisping pinnes to curl my lockes, & *pulverem dentibus eliminandis*, and Powder to tarme my Boxen teeth into Ivory, *si quid fidei notorie*, prepare me some excellent new *Fucus* to restore my complexion to a cleerer nitour: *præterea exquirito balneum*, prepare mee a sweet perfumed Bath, to cleanse the *Cutis*. *Adflecto ad sumptum*, be speake me a banker of all choice Rarities at the Confectioners; *quumq. quis interrogâris, cur anima largiaris?*

*largiari*? and if some inquisitive Dames aske you, what means this preparation, of these dainties, of this exquisite Ceruse, this precious *Fucus*, this rare dentifrice, this curiously prepared *Pomatum*? *Deliqui, dicito, in Deum*, tell them I have sinned against GOD, & *periculo in aeternum perire*, and runne a dangerous hazard of eternall perdition: *Itaque nunc pendeo, & maceror, & excrucior, ut Deum reconciliem mihi*, therefore I take this sore Penance, and do torment and macerate my selfe, as you see, to procure my peace, and pardon with Almighty GOD. Oh that there were not too many now a dayes, that willingly would not thinke of any other Penance! But if any such be, they deserve as much to be pittied, as such Guides, as the Author of this Letter, to be censured. For I pray you tell mee, if these kinde of men intend not utterly to overthrow the godly discipline of the Primitive Church, by denying that there were any *Altars* or Churches within 200. yeares of Christ. For if this were granted to be true, which is palpably untrue, then all that hath beene said concerning the godly discipline, constantly practised in Churches, and at *Altars*, would vanish into frivolous fancies, and idle dreames. And the sad, and melancholicke mention of Penance, Fasting, and Prayer, with other austerities, which the piety of the times have but too just cause to thinke of, might well give place to the merry conceits of the *Lincolne-shire Minister*, so freely allowed to frolicke it, and to recreate his gentle Readers, with an hundred of merry tales, and witty jests.



## CAP. XI.

*Of Schooles of Religion. Catechists. Degrees in the Church. Educated, Audientes, Catechumeni, Intincti, Neophyti, Hereticks neglect these Orders. Libraries, Treasuries, Offerings at the Eucharist; disposed of by the Bishops. Corruption among Deacons. Timothy directed to take part of Oblations. The Emperours Brother a Bishop. Building of Churches so suddenly after Christs ascension in all Countreys, argueth Christ to be God in Saint Chrysostomes opinion.*

**V**What should I speake concerning Schooles, Libraries, *Gazophylacia*, Treasure-Houses which were built in all Bishops Sees, and Metropolitane Cities, and belonged to the Church? Can any man imagine then, that there were no Churches built within 100. yeares after Christ, for the Bishop, Clergy, and people of God to meet in? Since the only end, why these were built, was to fit men for Gods Service in the Church. In Saint *Iohns* time there was a Schoole, and Church neere unto *Ephesus*: for himselfe did commend a young man to the Arch-Bishop, to be brought up, Anno 100. There was a Schoole in *Alexandria*, where *Pantanus*, *Clemens Alexandrinus*, and *Origen* taught one after another, Anno. 182. There was a Schoole or Church in *Smyrna*, where *Irenaeus* heard *Polycarpus* teach, Anno. 180. In *Rome* there was both a Church and a Schoole. For *Anthia* brought *Eleutherius* thither to be brought up under *Anicetus*, Anno. 162. So much the *Centurists* avouch. And we may perceive by *Tertullian* and others, what the reason was why these Schooles were erected, namely for education of Youth and Converts in the Catechisme, and Doctrine of the Church, that they might be fitted

Euseb. 3. 23.

Euseb. l. 5. c. 20.  
Iren. l. 3. c. 3.

Cent. 2. c. 7.  
Tertul. de  
præsc. c. 16.



to partake the Sacraments of the Church, and so in the end attain to holy Orders, as they should bee thought worthy by the Governours of the Church.

For wee must know, that there were many degrees for men to passe through, before the Church would admit them to the Sacrament of Baptisme and Eucharist, to receive them into holy Orders. And their Schooles and Libraries were of singular use to fit them for these purposes. First they sent their children, being come to yeares of good discretion, and such also as rooke liking to Christian Religion, to these Schooles, to be brought up under Governours appointed for the purpose. These Governours were called *Catechista*, and entred early into the Church, *Luke 1. 4*. Such an one was *Origen*, and those that were before him in the Church of *Alexandria*. The *Catechists*, though they were learned Men, yet were not necessarily in holy Orders: for *Origen* was *Catechist* at 18. yeares of age, *Anno 204.* and hee came to *Casarea* where hee tooke Orders, *Anno 234* thirty yeares after. Their Scholers, that were admitted to their Schooles to heare Lectures there, were called *Educati*: and those that were present at the Homilies, and Expoundings in the Church, were called *Audientes*. This was a distinct order, and knowne by these names from those that follow. The next to these were *Catechumeni*, which (as *Iustin Martyr* saith) being wonne to a good liking of Christian Religion, by that which they heard expounded in the Church, were not presently admitted to Baptisme, but were permitted to stand in a place more honourable, than that which was allowed to *Audientes*, which might bee Hereticks or Heathen. These had the favour both to heare and see, more than the *Audientes* might. There was al-

*Euseb. l. 6. c. 2.*

*Euseb. 6. c. 22.*  
25.

*S. Iustin. Apol.*  
ad Antonin.

*Concil. Carth.*  
4. c. 84.



S. Aug. de sym.  
ad Catech. l. 2.  
& 4.

S. Amb. de iis  
qui init. c. 4.

S. Aug. de fide  
& oper. c. 6.  
S. Aug. lib. 1.  
ad Simp. q. 2.

S. Aug. Serm.  
de temp. 237.  
S. Amb. l. 5.  
Ep. 33.  
S. Aug. tract.  
in Joh. 96.  
S. Basil. de  
bap. l. 2. c. 2.  
S. Aug. in Joh.  
tract 11.

so Ceremonie used at their admission into the ranke of *Catechumeni*, whereas none at all was used about *Audientes*, being not esteemed any members of the Church at all. The Ceremony for their admission was the signing of them with the *signe of the Crosse*. So sayes *S. Austin*, *Catechumeni, non quidem per sacrum baptismum renati erant, sed per Crucis signum in utero sancta matris Ecclesia jam concepti.* *S. Ambrose* said the like before him; *Credit etiam Catechumenus in Crucem Christi Iesu, quia & ipse signatur*; but if he be not baptized, he receiveth no remission of finnes. And all the time *quo locum, & nomen*, that they had the place and name of *Catechumeni*, they had no other imployment, *nisi ut audiant quae fides, & qualis vita debeat esse Christiani*, to heare what the faith and life of a Christian ought to be. Therefore he compareth them *Embriionibus*, which are indeed conceived in their Mothers Wombe, and so begin to live, *sed nascuntur postea per baptismum*. These were not allowed to behold the Mysteries of the *Altar*, but (as *S. Austin* sayes,) *Ecce post sermonem missa est Catechumenis*, after Sermon these are sent out, *sed manebant Fideles*, but the *Fideles* remaine still. *S. Ambrose* had taught him that piece of discipline; *Post lectiones atq; tractatum dimissa Catechumenis*; &c. For the Sacraments of the faithfull *non produntur*, are not to be betrayed to *Catechumeni*, who are not allowed to see them. *Non intueri fas est ista non initiatis*, sayes *S. Basil.* Therefore saies *S. Austin*, if you aske a *Catechumenus* if hee belieue in Christ, hee will say, *Credo*, I believe; *Et signis se Crucis Christi, portat in fronte, & non erubescit de cruce Domini sui*. But aske him againe, doe you eat the flesh of the Son of Man, and drinke the bloud of the Sonne of Man? *Nescit quid dicimus*, hee knowes not what you speake of. *Nesciunt Catechumeni,*

*Catechumeni, quid accipiant Christiani.* But let them passe the Red-Sea, bee baptized, then they will understand what it is to eat this *Manna*.

In the third place were *Competentes*, so called, *Quia nomina dederunt ad baptismum; & cum sancti petum*, tor giving up their names to the Bishop, desiring Baptisme, and this was done forty daies before *Easter*, namely on *Thursday*, in sackcloth and Ashes, from whence that day receives the name. And beginning thus to humble themselves, *Quotidianis jejuniis & orationibus ex-*

piis, they were all Lent long purged with fasting and prayer. These were instructed in the Apostles Creed, which was done eight daies before *Easter*, upon *Palme Sunday*, in *baptisterio*, in the place where the Font stood; and but once a year, *semel in Anno ad baptismum acceditur*, as the Priest entred once a year into the second Tabernacle; upon that very day himselfe sayes, hee did deliver *Symbolum quibusdam Competentibus in baptisteriis*.

The Creed was not read at the Service whereunto the *Catechumeni* were admitted, *S. Austin* tels us. But now these *Competentes* were appointed to learne it by heart, and to say it morning and evening: *Quotidie dicitis, quando surgitis, quando vos collocatis ad somnum.*

And for eight dayes together before *Easter*, they were to doe penance, to fast, to refraine all manner of pleasures though never so lawfull, to stand barefoot upon sackcloth, and to watch on *Goodfriday* all night, or at least, till two a clock in the morning; for *ante secundam horam nobis non licet vigiliam expedire*, saith the Council. And on *Easter Eve* they were appointed to stand in some eminent place, and say their Creed, and make profession of their faith before the whole Congregation: *Die Sabbati quando vigilatur sumus in Dei misericordia,*

*S. Aug. Serm. de temp. 116. de cur. pro mort. c. 12. Concil. Agath. c. 11. Gratian. dist. 10. cap. Syricus Ep. 1. Hymeric.*

*Concil. Agath. cap. 94. S. Amb. l. 5. Ep. 33. S. Amb. de Sacram. l. 4. c. 1. S. Aug. Horn. 42. S. Aug. de sym. l. 1. l. 3. & 4. & de fide & operibus, c. 6.*

*Concil. Antiochod. c. 11.*

*S. Aug. Horn. 242.*

*cordia, reddituri estis non orationem, sed Symbolum, sayes S. Austin.* The Creed they were appointed to say, but forbidden the Lords prayer. For how can any one say, *Pater noster, qui nondum renati sunt?* How can one call Father, before he be a Son.

S. Amb. de Sa-  
cram. l. 1. c. 7.

These Rites being duly performed, they were brought unto the Font, and asked, *Credis in Deum Pa- trem?* and the party answered, *Credo*: & *merfisti, hoc est, sepultus es*, and he was dipped once. Then he was asked againe, *Credis in Dominum nostrum Iesum Christum, & in crucem ejus?* and the party answered, *Credo*, and he was dipped the second time. Then hee was demanded, *Credis in Spiritum Sanctum?* and he answered *Credo*, and so he was dipped the third time. The like wee find was done in the Primitive times. *Non se mel, sed ter ad singula nomina in personas singulas tingimur*, saith Tertullian: So saith Saint Athanasius, *infantem ter in aquam immergi- mus, et ter educimus, mortem & triduanam Christi resurre- ctionem significamus*: This was done in remembrance of Christs death, and of his resurrection on the third day.

S. Athanas.  
Q. 124. Vide  
S. Basil. de Sp.  
sancto. l. 2. c. 19.  
& cap. 27.

S. Amb. de  
Sacram: l. 2.  
c. 7. 8.  
S. Hieron. in  
cap. 4. Eph.  
S. Aug. ser. 101  
de temp.

S. Greg. l. 1.  
epi. 41. ad Le-  
onid: Concil.  
Tolet 4. c. 5.  
Tertul. de-  
spectac. c. 1. &  
de Coro: mil:  
S. Aug. de  
Smyb. l. 2. c. 1.  
S. Cypr. de  
dulp: Martyr.

But after Athanasius his time, this was done three times, to the confusion of Arrians, that denyed the God-head of our Saviour Christ. But where no such are; *in uno nomine Baptizari oportet, hoc est, in nomine Patris, & Filii, & Spiritus Sancti.* Marvell not (sayes S. Ambrose) that I call it one name, because *est una substantia*, the substance is but one. But afterward when the Arrians abused *trinam merfionem*, to signifie the three natures of the three Persons, Saint Gregory ordained *¶ in Hispania una merfio fieret.* And the Councell of Toledo confirmed the same. And so it is used in our and other Countries. For once, or thrice dipping is not of the essence of Baptisme, as that holy Pope, and Councell doe both wit-  
nesse.

nesse. After his dipping, he was enjoyned to renounce the Devill, and all his workes, and the Pumps of the world. Then was hee signed againe, with the signe of the Crosse. For *nisi signum crucis adhibeatur, siue frontibus credentium, &c. nihil horum rectè perficitur.* And because the *Competentes* were persons of full age, they received also Confirmation by Imposition of hands, *Vt pleni Christiani inveniantur.* And to their confirmation *Iejuni veniebant*, they came Fasting. This forme of admitting *Catechumeni* to Baptisme, by Fasting and Prayer, is very ancient. For Saint *Iustin Martyr* informeth *Antonius* thereof. All those that are perswaded, and doe believe, that the things which we teach are true, and will undertake to live accordingly, so farre forth as they are able, *orare jejunantes*, are commanded to Fast and Pray, and to aske God forgiveness of their sinnes, and wee our selves doe Fast and Pray with them. Then we bring them where water is, and we Baptize them in such sort as we were Baptized our selves.

Fourthly, when they were thus baptized, they were called *Initiati, tyrones, & Neophyti.* Saint Paul. *Heb. 6. 2.* maketh mention of these three principall things before rehearsed, *viz.* Baptisme, Penance, and Imposition of hands; and St. *Augustine* sayes, *hec omnia pertinere ad initia neophytorum satis aperte Scriptura testatur:* Scripture it selfe plainly testifieth, that these Rites belong to *Neophyts.* Being thus initiated, they were appointed to learne the Lords Prayer, and told that they were to say it openly on Low-Sunday-Eve. *Ad octo dies ab bodierna die, redituri estis hanc orationem, quam hodie accepistis, & oratio quotidie dicenda, cum Baptizati fueritis*, for it is said every day in the Church, *ad Altare*, at the Altar, & *audiant istam Fideles.* Being thus instructed, they are arrayed in

S. Aug. tractat  
in Joh. 118.  
Saint Clem.  
lib 7. Constit.  
Apost. c. 41. 42  
Orig hom. 12.  
in Num.  
S. Basil: de  
Spir. sancto. 27.  
S. Chrys. hom.  
21. ad pop.  
Antioch.

Urban: ep:  
decr.  
Concil: Arelat.  
5. apud Grat.  
de Consecrat.  
cist. 5.

S. Justin. A-  
pol. ad Anto-  
nin: pium.

S. Aug. de fide  
& operibus  
c. 11.

S. Aug: hom:  
42.

S. Amb. de  
iis qui inician-  
tur. cap. 7.  
S. Aug. Ser.  
157. de temp.  
S. Dionys. de  
bap.

white garments: *Accepisti post hac vestimenta candida*, to expresse the effect of Baptisme. For if your sins were as Scarlet, they should be made white as Snow. And being clothed in so rich a Robe, *Drives insignibus ad Christi Altaria commendis*, being made a Christian by forgiveness of finnes, hee goeth up to Christs Altar, & *videns Sacrosanctum Altare compositum*, and seeing the Holy Altar furnished, he cryeth out for joy, and sayes, *paraſti in conſpectu meo menſam*, I see a Table prepared for me, which I never saw before.

S. Amb. in  
Pſal. 47.  
S. Aug. de  
Cura pro  
Mort: cap. 12.

Theſe white Garments, the *Neophyti* used in the Church till the Octaves of Eaſter, even for eight dayes together, viz. from Eaſter till Low-Sunday, called hereupon *Domnica in Albu*, and Low-Sunday, becauſe it was *Secundoprimum*, the next great Sunday after Eaſter. And then, ſayes S. Aug. *peractis his diebus, Sanctis ad propria remeare licet*, they might return every man to his owne place: And ſo they did, as may appeare by the ſtory of *Curia Curialis*, Baptized of S. Aug. both in Viſion, and in Truth.

Tertul: de  
pœnit. cap. 7.

Now the reaſon, why the Church cauſed theſe *Catechumeni*, and *Compœſentes* to take this ſtrict Penance, was this, viz. that their great humiliation and ſorrow might make ſome amends for that liberty which ſome tooke to ſin, whileſt they were in *veteri homine*, or remained in the ranke of *Catechumeni*; for as much as they were taught, and aſſured, that all their finnes, would be waſht away in Baptiſme. Againſt this ſort of people *Tertullian* directeth his ſpeech; That men doe linger their Repentance, and are loath to leave their finnes, *praſumptio intinctionis importat*: the reaſon is a preſumption that they have of their Baptiſme. *Certi enim indubitata venia peccatorum*, for being certaine to receive pardon of their finnes then, till then they will enjoy the pleaſure of their

their finnes. But how fond a thing is it, *Pœnitentiam non adimplere, & veniam delictorum sustinere*, to thinke to carry away with us the pardon of sin, and not first of all to pay for our commoditie? The Merchant, before he deliver his wares, will looke to your Coyne, *Ne sculpilis, ne rufus*, that it be neither washt, nor shaved; and doe you not thinke that the Lord will looke well to your Repentance, and turne it over and over, before *tantam mercedem perennis vita*, you shall deceive him of eternall life? Wherefore *nemo sibi aduleatur, quod inter Auditorum tyrosinia deputatur*, let no man flatter himselfe, because hee is under the rudiments of Auditors, and presume thereupon to sinne. *An alius est intinctus Christus, alius Audiensibus?* doth CHRIST, throw you, love sinne before Baptisme, and hate it after? *Pœnitentia prima Audiensium intinctio*, Repentance is the first Baptisme, that the party baptized must bring to the Font with him.

Here you see are diverse degrees for men to passe through, before they could be ranked *inter Fideles*, or be admitted unto the holy *Eucharist*, or Baptisme either; and much more was required of those that were taken out from these, and received into holy Orders. For, though these *Neophyti* passed through a very strict scrutiny, before they could attaine that degree; yet were they not possessed of holy Orders by and by: but they must be better approved, before they were taken to be either Priests, or Deacons. For it was utterly unlawfull, and precisely forbidden by Canon to ordaine a *Neophyte*. *Neophyti, vel laici Sacerdotes non fiant*, was Syricus his decree: and before him the Councell of Orleans, *Ordinari ad Diaconatus, vel Sacerdotis officium Neophytum non debere*. And the Councell of Nice taketh punctuall order herein. Some heretofore have beene made Bishops

Syric: ep. 3.  
ad Orthodox:  
Cencil. Arel.  
2. c. 1.  
Cencil Laodiceen. cap. 3.



Tertul. de  
præscript. c. 16.

and Priests, as soone as they were Baptized, but no such thing shall be done hereafter. *Nam & tempus opus est ut sit Catechumenus, & post Baptismum multa probatione indiget. Evidens namq; Apostolicum præceptum est, dicens; non Neophytum, &c.* This was the strict discipline observed in the holy Catholike Church. The neglect whereof amongst Hereticks is taxed excellently by *Tertullian*. For *Quis Catechumenus, quis Fidelis incertum est*: There is no distinction of places, or of names of *Fidelis*, and *Catechumenus* among them. Nay more than so, *anè sunt perfecti Catechumeni, quàm educati*, they skip into the ranke of *Catechumeni*, before they entred into the rudiments of *Educati*. And touching their manner of taking Orders, I pray you see how it was. *Ordinationes eorum temeraria, leves, inconstantes; nunc Neophytos conlocant*: now you shall see *Neophytis* enthroned in the Bishops Chaire, *nunc seculos obstrictos*, and by and by a Laick, some Basketmaker, or Botcher: *nunc Apostatas nostros*, straight way some stragling fugitive of ours, *Vt Gloria eos obligent, quia veritate non possunt*; that vanity may make a fide, when Verity cannot do it. *Nusquam facilius perficitur, quàm in Castris rebellium*, Souldiers never rise to promotion so fast, as when they serve under Rebels, *ubi ipsum esse illic promereri est*, where their presence is worth sufficient. *Itaq; alius hodie Episcopus, cras alius*, hence it is that they take their Superintendency by turns; he that is Head to day, is Tayle to morrow: *hodie Diaconus, qui cras Lector*; He that is a Deacon to day, must come downe a pinne to morrow, and bee glad to bee an Elder: *Hodie presbyter, qui cras Laicus*; He that is a learned Lecture-man to day, will cry, ha' you any Bowles, or Traves to mend, to morrow. *Nihil interest illis, licet diversa tractantibus, dum ad unius veritatis expugnationem conspirent*:



*conspirent* : Though they agree like Harpe, and Harrow, among themselves, 'tis all one, so the conspiracy hold good against the Truth. *Ipsa mulieres haeretica quam procaces* ! It is a world to see, what pert Gynny Birds their Gossips are, *qua audeant docere, contendere, exorcismos agere, curaciones repromittere, forsitan & tingere*, preach and dispute they will so earnestly, and outrageously well, that their husbands Talent will shew ordinary, and his facultie but reasonable. But when they set themselves to exorcising, and taking Devils to taskè, they make *Darrells* haire stand upright. Thus amongst Schismaticks *libera sunt omnia & soluta*, every one does what he list: For *ubi Deus non est, nec veritas ulla est*, where God is not, there is no Truth: and where there is no Truth, *merito & talis disciplina est*, such a discipline suteth right well.

And now ( I pray you ) tell mee if Mr. Cotton, or his *Vmbra* here have not spun a faire thread. There were no Churches within 200. yeares of Christ; then certainly, there were no Schooles in all that time; and if no Schooles, then none of all these degrees, and distinction of places, names, no *Educati*, *Audientes*, *Catechumeni*, *Competentes*, no, nor *Fideles* neither, and least of all *Diaconi*, and *Sacerdotes*. For Deacons and Priests, after long tryall, were chosen out of the ranke of *Fideles*; and these must first of all be *Neophyti*; and these *Competentes*; and *Competentes* must first be *Catechumeni*, and these must be *Audientes*, and *Educati*. And if there were no Deacons, nor Priests for 200. yeares after Christ, to continue and derive power of Ordination and Consecration from the Apostles, to their successors; I am sure there are none now. Then may Mr. Cotton, by vertue of an extraordinary spirit, set up a Church of his owne: Then have some of our Lecturers rose of their right sides; for these

may speake as long as their Lungs last, and never care for comming into Orders, as *Origen* did. For a long time I have often beene thinking, why the chiefe of this new Corporation have beene so loath to take Benefices, to reade the Prayers of the Church, and to Administer Sacraments, as Deacons and Priests should doe; and my wit would never serve mee to dive into the mystery, till this lucky man came with his open Letter in his hand, as *Sanballat* did, to disturbe the Church of the Iewes. And from him I understand the cause. For he saith like *Ananias* the High Priest, You understand nothing; know you not that wee conforme our selves to the Primitive Church? And in the Primitive Church, and for 200. yeares after Christ there were no Churches. Why this is full, and satisfactory. For then every Child can conclude, if there were no Churches, there were neither Diocesse nor Parish belonging to them, nor Priests, nor degrees, out of which those Priests and Deacons should be taken. I believe that in those times some did stand, and some did speake, and some did Lecture; and to doe these no orders are required: and hereunto these men conforme themselves.

Secondly, as they had Schooles and degrees, so likewise had they publike Libraries furnished with usefull and necessary books, to fit such as were in the place of Auditors and others in time to be serviceable in the Church. *Eusebius* tels us that *Philo* his bookes were chained up in the publike Library at *Rome*, Anno 39. The bookes also of *Origen* were placed in a publike Library in *Casarea*, after that of a Lecturer he tooke holy Orders. *Alexander* Patriarch of *Ierusalem* built a famous Library there, from whence *Eusebius* had his helps for compiling of his History, Anno 197. And if they had publike

*Euseb.* 2. 18.

*Euseb.* 6. 31.

*Euseb.* 6. 20.

publike Libraries to preserve bookes, and Schooles for Professors to read them, and Scholers to be trained up under them to doe the Church service, and for no other end at all; can we imagine they were without Churches for those to serve God in, whom they had fitted and enabled for that purpose? This were to imagine Mariners, Calkers, and Pilots, 200. yeares before there were any Ships. It were weaknesse to thinke, that their Persecutors would give leave to building of Schooles, and Libraries, but not of Churches; for they hated all alike: As appeareth by *Dioclesian*, who spared their bookes and Libraries, no more than hee did their Churches, but burnt and destroyed all.

Thirdly, they had publike Treasuries to keepe the goods of the Church that came unto them by Oblations, and other revenues, whereby the members of the Church that attended the service of God were maintained, and the poore, and such Christians, as lived in exile or in prison, were relieved. This is cleere out of the Canons of the Apostles, and *Iustin Martyr*, and *Tertulian*. *Arca genus est*, whercunto he that is disposed *stipem* *apponit*. *Hac quasi deposita pietatis sunt*. This stocke, *qui præsides*, the Bishop bestowed in pious uses. *S. Iustin* tells us the very same. The richer sort every Sunday, when the Eucharist is administred, offer what they think good: and what is then so gathered, *in communi arario apud præpositum deponitur*, thereby to relieve Orphans, Widowes, Prisoners, and Strangers. No Communion then in the Primitive Church was without Oblations, for the use not only of the Priest who was to live of the *Altar*; but also of the poore. And *St. Ambrose* gives the reason why they relieved the poore with almes, to be this, that the poore might relieve them with their prayers. *De-*  
*fensionem*

Canon Apost.  
39. 40. 41. 75.  
Tertul. Apol.  
adv. gentes.  
S. Cypr. l. 3.  
Ep. 24. & l. 1.  
Ep. 10.

S. Iustin. Apol.  
ad Antonin.

S. Ambr. l. 5.  
Ep. 32. Orat.

*defensionem requiro* (saith he) & *defensionem habeo*, I crave defence against the *Goths*, that intended violently to possesse the *Arrians* of the Churches of Catholicks, and a defence I have, *sed in orationibus pauperum. Cæci illi; & Claudi, robustis bellatoribus fortiores sunt*: The blinde and the lame, are the thundring & victorious Legion. *Munera pauperum Deum obligant*, what is given to the poore, is lent to the Lord, and wee have him fast bound for the Loane and the principall. This (I am perswaded in my conscience) hath preserved all our Cathedrall Churches from the rapine of sacrilegious hands and hearts, as impure, (whatsoever they pretend) and subtilly malicious, as the *Goths* were violently barbarous.

As the poore, and strangers were relieved and entertained with these stocks of money; so likewise were their Priests and Deacons thereby maintained: which Saint Cyprian calls *stipes & sportula*; And doth not by them meane the Altar it selfe. *Fortunatianus*, whom the Archbishop had excommunicated, *stipes, & oblationes & Lucra desiderabat*, but refused *Lacrymis & orationibus & precibus incumbere*, that after such satisfaction given hee might *ad altare Dei accedere*. And hereby he did discover himselfe, *nec ante se religioni, sed ventri potius servisse*. It appeares by all this that heere are three things distinguished one from another. First, here is the Altar it selfe, a very materiall Altar on which *stipes & sportula* were layd. Secondly, there were *stipes & sportula* which were matters of gayne; and Thirdly, there was the religion and service which the Priests performed. *Fortunatianus* minded onely the gayne, and the commings in by the offerings due to the Altar. Saint Cyprians chiefe care was, that the religious service of God might be duly performed both by Bishops that were within his province, as well

well as by Priests in their severall Cures. The *Altar* it selfe with the ornaments, Patins and Chalicees that belonged thereunto, the Deacons tooke care of. These things to my understanding seeme to be very cleare.

Therefore if I should salute him in his owne Language to his Doctor, hee may not in equity take it amisse. And so is not this man *Scitus Scriptor*, a very proper writer, to bring in this place for an Improper *Altar*. And it seemes the meanes belonging to some of their Churches was very great. For the Church of *Rome* in those Primitive times maintained above two hundred persons, members of that Church: And as *Dionysius* Bishop of *Corinth* witnesseth, it was the pious custome of that Church also, even from the very beginning to send reliefe far and neere upon all occasions. And it seemes that the Church of *Rome*, besides their Oblations, had revenues in Land belonging to them, whereof mention is made in the *Decretals*. These common Treasuries were found in all Churches, and continued even from the Apostles times. For as *S. Ambrose* collecteth, the Apostle *S. Paul* wisheth *Timothy* to make use thereof, and not to warre at his owne charges. *Timothy*, it seemes, abstained a participation *Gazophylacii*, but the Apostle instructs him otherwise, saying, that those *That preach the Gospel, ought to live of the Gospel*. Whereupon, *Prius hunc sumere precipit, qui primus est, & sic ceteris distribuere*. The Bishop was the prime man to whom the custody of the treasure was committed, who was to make use thereof for keeping hospitality in his owne house, and to cause the Deacons to dispende the rest as occasion served, who dealt not alwayes so faithfully as they ought to have done; for they became sometimes *Nummularii*, and to have *pecuniarum mensas*, such tables and banks of money, *quas evertes*

*Holy Table.*

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*S. Cyr. l. 1. Ep. 7. & 11. lib. 4. Ep. 15.*

*Euseb. 4. 23.*

*Pius Ep. 2.*

*Urban. Ep. 1.*

*S. Amb. Com. in 2. Tim. 2.*

*Orig. Hom. 11. in Levit. & tract. in Mat. 16.*

Niceph. l. 8.  
c. 6.

S. Ambr. l. 5.  
ep. 33.

*Deus*, which God would overthrow, as *Origen* sayes.

The Churches therefore being thus rich, it is no marvell if *Demetrius*, brother to *Probus* the Emperour, was content to be Bishop of *Byzantium*, afterward called *Constantinople*, and made his sonne *Probus* the Emperours Nephew Bishop after him. Though happily it was not the wealth, but the holinesse of Bishops that made Princes desire their places; for *vulgò dici*, the old saying was, by Saint *Ambrose* his report, *Imperatores sacerdotium magis optaverant, quàm Sacerdotes imperium*. If then they were carefull to have, and build Treasure houses, and were permitted to enjoy their wealth, and riches, and likewise had houses to give entertainment to Pilgrims, and were not molested by their persecutors herein, shall we imagine, that they would not be much more zealous to build Churches, and Houses for Gods Service, wherein, as appeares by their Vigils, and continuall Prayers, and receiving the holy *Eucharist*, they employed themselves both night and Day? or will wee thinke that their enemies were more malicious against their Religion, than covetous of their wealth, and therefore they would suffer them to enjoy their Treasure houses and dwelling houses in their prime Cities: but would demolish their Churches, and drive them into Forrests, and dens, and holes of the earth, to exercise their Religion in? But I take it, by that which hath been said, that it is more manifest, that Christians had Churches within 200. yeares after Christ, than either Schooles, or Libraries, or Treasure houses, or dwelling houses of their owne, though all this be as cleere as the day. And this is one note whereby *Tertul.* distinguisheth Catholicks and true Christians, from Schismatics and Hereticks: those had Churches and places of abode, but these had none,

but

but were straglers, and had their *Communions* in corners. You have scene how the Catholicke Church is accommodated with Churches, and other usefull houses: Now cast your eye upon the condition of Hereticks, and behold the modell thereof in three words out of *Tertullian*. *Pleriq; nec Ecclesias habent, sine matre, sine sede, orba fide, extorres sibi late vagantur.* Hereticks (sayes hee) have neither Churches, nor houses of their owne to settle in, but like unto *Gaine*, were Vagabonds, and Runnagates over the face of the earth, and so the case was with them even to Saint *Cyprians* time, and therefore that blessed Martyr sayes plainly, The *Eucharist* cannot be received among Hereticks, for the elements must be consecrated, before they become parts of that *Eucharist*. This Hereticks could not then doe, *quia nec Altare, nec Ecclesiam*, because they had neither *Altar*, nor Church. For of necessity, sayes Saint *Cyprian*, *Eucharistia in Altari Sanctificatur*, the *Eucharist* is Consecrated upon the *Altar*.

*Tertu. de prae-  
scrip. 19.*

If then this were true, which this unadvised man would make the *Vicar* beleieve, that there were no *Altars*, nor Churches neither within 200. yeares after Christ, it must needs follow that the holy *Eucharist* was not received by any of the Holy Martyrs, and blessed Saints of God, in all the Primitive Church, or else that they did receive some kinde of Sacrament that was not Consecrated. For *Eucharistia in Altari Sanctificatur*, is a ground on which he sets his rest, as the Fathers before him, and his successours ever did. I must needs therefore conclude, that if Schismatics doe not build *Altars* in the honour of this man, for the good service he hath done them, they are very ungratefull. For by outing Christians, and driving them out of their Churches into Woods and soli-

*S. Cyprian l. 2.  
cp. 12.*



rary places to administer the holy Sacraments in, hee hath set the very true Character of Schismaticks, and Hereticks upon the face of the holy Catholick Church, that now you shall not know the one from the other; And what is lawfull for the one to doe, shall be as lawfull for others. Neither can derive their Succession, nor Ordination, nor power of Consecration from Christ and his Apostles. Therefore both Sacraments, and Sacramentalls may be administered by all that list, and when they list, and where they list, and as they list; and they can shew as good evidence, and authority for their so doing, as the best of them all that shall controule them, And if any shall censure them, they must looke to have as good as they bring, censure for censure, and excommunication for excommunication. For in the Primitive Church for 200. yeares together, there was haile fellow well-met; all equalls, no *Audientes*, no *Catechumini*, no *Competentes*, no *Neophyts*, no *Deacons*, no *Priests*, or if there were *Deacons*, or such Antichristian names as *Priests*, there were no Sacraments for them to administer, no *Eucharist* to deliver; or if they delivered it, they gave it before it was Consecrated, for they had no Church, nor *Altar* to Consecrate the same upon, and *Eucharistia in Altari Consecratur*; wee are sure out of all antiquity, that the *Eucharist* must bee consecrated on an *Altar*. These then being the inconveniences which must necessarily follow, if there were no Churches, nor *Altars*, within 200. yeares of Christ, I hope the Author will repeale his assertion, and yeeld unto a Truth uncontrollable, that there were Churches and *Altars*, not only within 200. yeares after Christ, but all those 200. yeares together, and were then, and ever since in the holy Christian Church. And the devotion of Gods people shewed in building of so many Churches,

Churches, and *Altars* in so short a time, after the Ascension of our Saviour Christ; (whereby also the Temples and *Altars* of the Heathen were ruined;) Saint *Chrysostome* doth use, as the most forcible argument that can be brought to prove Christ to be God. I wish the *Minister* would heare him speake, and but thinke, that he speaketh to him, as well as to all good Christians besides. *Cogita tecum quid est in tam brevi tempore omnem sub sole terram tantis ecclesiis impleri, tantas gentes ad fidem transferri, & persuaderi, ut templa, & altaria profana aboleant, & excisent altaria ubique gentium in regione Romanorum, Persarum, Scytharum, Maurorum, Indorum, & ultra orbem nostrum. Nam & BRITANNICÆ INSULÆ extra hoc mare sita, (Let BRITAINES marke this) virtutem verbi senserunt. SVNT enim ILLIC FVNDATÆ ECCLESIAE, ET RECTA ALTARIA.* This honour done our *British* Nation, this degenerate man would deprive our Nation of, by denying *Altars* to be built within 200. yeares of Christ, and shewes himselfe an enemy to Gods word. For, by the power thereof Heathen *Altars* were cast downe, and Christian *Altars* were set up (saith Saint *Chrysostome*) even in *Britaine* it selfe.

S. Chrysost.  
hom. quod  
Christus sit  
Deus.

I will conclude this point not with heare-sayes, but with that which *Petrus Cluniacensis* saw with his eyes. *Nonne & nos Roma positi frequenter videmus in cryptis antiquissimis oratoria, & altaria, qualia eo tempore, (i. Petri Apostoli) fieri poterant, quæ ab eodem apostolo constructa, & sanctificata, sicut per successionem fama consentienti ac celeberrima protestatum, in monumentum tantæ sanctitatis fidelibus ostenduntur, & ab iisdem fidelibus sanctissime, & devotissime deosculantur? Irenæus Lugduni, Crescens Vienna, Martialis Lemovicis, & ubicunq; nomen Christi annuntiaverunt, (statim delubra, prout fas fuit, evertentes, aut*

Petrus Clu-  
niac. epist. 1.

*novas ecclesias fundaverunt, aut ipsa templa in ecclesias converterunt. Adeo ut et hodie in plerisque locis; sicut ipsi nostris oculis inspeximus, ecclesia vel basilica ab eis constructa, Altaria manibus eorum fundata, et consecrata in memoriam antiquitatis & sanctitatis eorum, à fidelibus populis reservata monstrantur.* And so I have done with that point.



## CAP. XII.

The Letter.

*That you should be so earnest and violent for an Altar at the upper end of the Quire, and that it ought not to be removed to the body of the Church, I conceive to be in you so many mistakings.*

*The Altar stood in Sacrario. The mysteries of the Eucharist not exposed to all. Chancels how divided. Communio Laicorum. Priests only stood about the Altar. S. Ambrose admonisheth Theodosius thereof. Oblations daily made at the Altar. Hereticks could not consecrate, because they had no Altar. Priests not allowed to be Executors, nor to be drawne from their daily service at the Altar.*

**B**Y that which hath beene said, I conceive the Author of this Letter stands convinced in his understanding, that there were Churches, and *Altars* within 200. yeares after Christ. The next point to be enquired after, is, whether it did stand in the upper end of the Quire, or in the body of the Church. For where it did stand in the Primitive Church, there I suppose it ought to stand, if the Canons of our Church have not otherwise ordered it. To both these I shall speake briefly, and in order.

Touching the first, how the *Altar* or Lords Board stood in the best times; whether in the Quire, or in the body of the Church, as this Author would have it, is in part manifest by that which hath beene already said. And the affinity, that the placing of the *Altar* hath with the being of *Altars*, and Churches within 200. yeares of Christ,

Christ, will quit mee of the trouble of a long discourse touching that matter.

That the *Altar* did not, nor could stand in the Nave, or body of the Church, commonly called *Auditorium*, these reasons following seeme to be very strong. For then it should bee exposed to such as were by the censure of the Church *abstemi*, or Excommunicate, and to those, that were otherwise prohibited, as *Penitentes*, *Catechumeni* and *Audientes*. Now all these were not only inhibited the use, and participation of the Holy Eucharist, but also the very sight, and beholding of those mysteries.

*Tertullian* speaking of a Woman marryed to a heathen, saith, such an Husband will be inquisitive to know, *quid secretò ante Oracionem cibum gustes*; which the Wife could not have concealed from him, if the *Altar* had stood in the body of the Church. For it was permitted to Heathens, and to all that stood not prohibited by the censure of the Church, to come into the body of the Church. But the Woman received it *in Secreto*, Tertul. l. 2. ad uxorem. from whence the place was called *Secretorium*. This appeareth also by the History of *Numerianus*. The Emperour being entred into the Church of *Antioch*, desired onely *per transfennam inspicere mysteria Christianorum*; but *Babylas* Bishop there, resolutely withstood him, and told him plainly, that it was unlawfull for him that was defiled with Idols, to enter so boldly into the Church, & *divina mysteria contaminatis oculis spectare*. Concil. Arel. 2. c. 15. These divine mysteries therefore were not celebrated *in Auditorio*; for then there was no partition to have hindered the Emperour from the sight of them: but in a place correspondent to their holinesse, called therefore, *Sacrarium*, and *Sanctum Sanctorum*. Niceph. l. 6. cap. 33.

Secondly,

Concil. Arel.  
2. c. 15.

Decret.  
Urban.  
Concil. Gan-  
gr. c. 7, 8.

S. Cyr. l. 4.  
Epist. 2. & lib.  
2. Ep. 1.

Concil. Nic.  
1. c. 14.

Concil. Con-  
stantinop. 6.  
c. 69.

Secondly, The *Altar* must needs stand in that place which was appointed for the Priests to Officiate in. Now the place appointed for them to wait and to administer at, was not in the midst of the Chancell, much lesse in the midst or body of the Church: but in that place of the *Presbytery*, which was called *Sacrarium*, or *Sanctum Sanctorum*. The Presbytery wee doe finde thus divided; First, in the entring in on both sides thereof were *Exedra*, seates, or stalles, placed for the Priests. Here the *Deacons* might not sit; Secondly, above these, neere to the upper end of the Quire was placed *Cathedra*, the Chaire, or Bishops Throne. This seat stood in such convenient distance from the *Altar*, that the Bishop might see what Oblations were there offered, the dispensing whereof belonged to his charge; Thirdly, in the midst of the Quire kneeled the *Laicks*, that were admitted to the holy mysteries, and together with them such Priests as, after penance, were received into the communion of Laicks, and not of Priests; Fourthly, at the upper end of the Chancell was a place inclosed, and railed in from the rest of the Chancell, whereunto none, neither Priests that were penitents, nor Deacons, were permitted to enter, and there to communicate and officiate in the consecration of the Eucharist, or in the administration thereof unto Priests, but they themselves. This place was called *Sacrarium*; here stood the *Altar* or Lords Table, and hitherto none might approach, but the Priests themselves. The Canon is cleere for it. *Nulli omnium qui sit in Laicorum numero liceat intra sacrum Altare ingredi*, no layman may come within the *Altar*. Of such Saint Ignatius speakes, *nemo erret, si quis intra septa altaris sit, privatur pane Dei*. A dispensation indeed there was for the King to enter

enter in thither, when he would *Creatori dona offerre*, and this was made good *ex antiquissima traditione*: but stay there he might not. Take this cleered in the History of *Theodosius* his offering: when the time came (saith *Theodoret*) *quo ad Sacram mensam munera offerrentur, surrexit similiter plorans*, the Emperour rose up, and with teares *ad Sacrarium accessit*, he came into the Holy Place where the *Altar* stood inclosed, *& post oblationem, ut consueverat, intra cancellos restitit*, and after his oblation he stood within the rayles, as hee used to doe at *Constantinople*: but *S. Ambrose* Bishop of *Millaine*, *discrimina locorum demonstravit*, put him in minde of the difference of places, and told him; *Interiora solis Sacerdotibus patent*, that that part of the *Sacrarium* within the raile, was allowed only for Priests, *Reliquis verò omnibus inaccessa, & intacta*, and no other might enter in thither, or so much as touch them. *Proinde exi, & communiter cum reliquis assiste*, hereupon hee wisht him to forbear, and to depart. The Emperour tooke no distaste hereat, but wisht the Priests to let the Bishop know, that he pressed not thither out of boldnesse; but because at *Constantinople* he used so to doe: which custome he brake so soone as he returned thither. It appeareth hereby that the *Altar* stood in *Sacratio*, and that the *Sacrarium* was railed in from the rest of the Chancell, and that none but Priests might enter in thither: and that at the *Altar* were their Oblations made. And the Offerers did remaine below the Priest, and did not crowd irreverently above him, much lesse above the *Altar*, before which they were to performe their devotions, and then come downe to bring these offerings to the *Altars* one of which must needs be, if they had gone round about the *Altar*, as this man would have us imagine. All this may be further proved out of Saint

Theod. l. 5.  
c. 18.

S. Cypr. l. 1.  
Ep. 9.

Orig. hom. 11.  
n Num.

S. Cypr. l. 1.  
Ep. 7. & 4.

Tertul. de Ie-  
junio.

S. Clem. Con-  
stit. l. 8. c. 18.  
19. 13.  
S. Amb. de vo-  
cat gent. l. 1.  
c. 4.

*Cyprian; Antecessores nostri censuerunt*, The Bishops my Predecessors (saith he) have ordered, *Non nisi Altari deservire debere*, that none but Priests might officiate at the *Altar*, and there, and no where else was their service performed. *Origen* before him witnesseth the like; the Priests duty was *assistere Altari*, to wait at the *Altar*, and there to receive Oblations, which were hourly brought thither: for *impium est in ecclesiam ingredi*, it is impiety to enter into the Church without an offering to the Priest. And if any Bishop or Priest fell in time of persecution, and sacrificed to Idols, *Sacerdotium Dei sibi vindicare non possunt, nec fas post aras diaboli accedere ad Altare Dei*, they were not allowed to come unto the *Altar*, *nec apud Altare consistere*, not to stand neere it, *Nec ulterius sancta contrahere*, nor to handle *Holy things* any more. That this distinction of Places was kept within 200. yeares after Christ, is manifest, by the *Stations* which the Priests kept at the *Altar* on Fasting-dayes, and not on Sundayes in those times, as *Rhenanus* thinketh. *Tertullian* is cleere for it. *Nonne solennior erit statio tua, si ad aram Dei steteris?* Solemne stations were made at the *Altar*, and so continued to bee there made on Wednesdayes, and Fridayes, from the Apostles times: this holy place was also appointed for those prayers, which the Priests daily made for the sacred persons of Kings, and Bishops. And we doe not finde that that high service was performed at the holy *Altar* by any Deacon or Levite. Not only the Liturgies of the Church, but the Constitution of the Apostles, from whom they had their direction, doth order, that Priests at the *Altar* doe pray, *pro omni Episcopatu*, for all Bishops, and particularly *pro Episcopo nostro Iacobo*, & *pro regibus*, and for Kings, that they may leade a quiet and peaceable life, &c. Saint *Austin* distinguisheth *inter preces*,



*precationes, & orationes*: *precationes* were called such prayers as were made, before that which is on the Lords board, *incipiat benedicti*: but *Orationes*, Orizons, were made, *cum benedicitur & sanctificatur*, when it is blessed and sanctified; which kinde of prayer all the Church almost concludeth, *oratione Dominica*, with the Lords Prayer; Heere are those Prayers made, which the Priest useth for Kings, even for those Kings *à quibus persecutionem patiebatur Ecclesia*, that did persecute the Church. Prayer for Kings, for Bishops, for a whole Church, and the Lords Prayer was then onely said at the *Altar* by the Priest, in the Holy of Holies. At the *Altar* also were Commemorations made in Saint *Cyprians* time. If a Priest at his death made a Priest his Executor, and so caused him to leave the *Altar*, where he ought to serve continually, the Canon was, that for such an one *non offerretur, nec Sacrificium pro dormitione ejus celebraretur. Neq, enim ad Altare Dei meretur nominari in Sacerdotum prece, qui ab Altare Dei Sacerdotes & ministros Levitas avocare voluit*: He deserves not to be named, in the Priests Prayer at the *Altar*, that is an occasion to withdraw Priests from the *Altar*. And the Levits, or Deacons that attended the Priests, brought the elements for them to consecrate at the *Altar*. Lastly, on the *Altar* were made oblations of first fruits, Grapes, and Oile, as hath beene noted out of *Origen*, and may appeare plainly in the Canons of the Apostles. I will not dispute the Authority of these Canons. Some doe reject them: but the sixth generall Councell approveth 85. of them, and saith they were received by their Predecessors, *tanquam à Deo traditi*, as delivered of God, and written also by Saint *Clement*. The like doth the 7 Councels, Anno 789. *Can. 1.*, so doth *Io: Damascenus*, Anno 724. *De orthodox: fide lib. 4.*

S. Aug. Ep. 59.  
Paulin. q. 5.  
S. Ambros. de  
Sacram. l. 4. c. 4.

S. Cypri. lib. 1.  
Ep. 9.

Canon. Apost.  
4, 5.

Concil. Constantinop. 6.  
Can. 62. habit.  
in Trullo.  
S. Irenæus l. 4.  
c. 34.

Beza de 1  
Polygamia.

Holl in. Epist.  
ad Respub.  
Nor.

Gauvins pal-  
ma Christiana  
ad Sereniss.  
Anglia.

Cap. 18. So doth *Photius* Patriarch of Constantinople, Anno 877. and many moe in the Greeke Church, to omit the opinion of the latine Church had of them, where of we may read in *Lambertus Gruterus* his preface *ad Catholicum lectorem* prefixed before Saint *Clement*. And they are not rejected by Master *Beza*, *mihi vero probabilis videtur eorum opinio, qui coniiciunt, aliquanto post Apostolorum tempora, sive à Clemente, sive ab alio quopiam ejus, quæ tunc vigeret ecclesiastica politia regulas aliquot colligi, capisse.* *Gregorius Holloander* also did translate them out of Greeke, and calleth them Apostolicke Canons published by holy *Clement* successor of Saint Peter, alledging an ancient edition of them in the time of Pope *Stephanus*, who lived with Saint *Cyprian*. And *Frigillus Gauvius* saith plainly, *Synodi comprobarunt hos Canones ante Gelasium, & alia etiam post ipsum Gelasium, libenter tamen aude-rem rationes ejus, nam ipse nullas proposuit, nudum decretum protulit his verbis. Liber Canonum Apostolorum Apocryphus. Imo potius Decreta Gelasii Apocrypha.* So though I will not dispute the authority of these Canons, yet there are good scholars that allow of them. Howsoever Saint *Irenæus* witnesseth, that for the point now to be declared, Oblations were made daily and hourly on the Altar. God (saith hee) would have us *munus offerre ad Altare frequenter sine intermissione.*

By this that hath beene said, it appeareth sufficiently (as I suppose) that the Altar, or Lords Table, stood not in the body of the Church, but in the Holy place separated and inclosed for Priests onely to serve, who did there consecrate the *Eucharist*, receive oblations, offer up prayers for the sacred persons of Kings, and of Bishops, and the whole Church, and did there and no where else conclude their Prayers and Orizons commonly with the

the Lords Prayer: For none of all these holy Offices, belonging onely to Priests, were performed in the body of the Church, where every one might be present, and see what was done. Therefore the *Altar* did not in those times stand in the body of the Church, and so farre the *Vicar* is not mistaken. The *Altar* then did stand in the Primitive Church at the upper end of the Quire, or in the most eminent part of the Chancell, in such sort, that the people were alwayes below it, and they did ascend to it, when they went to offer, or to partake the holy mysteries, and not in the body of the Church among the people, and by that Precedent the *Vicar* might suppose that it ought so to stand now, except the Canons of our Church have otherwise ordered it. And this is the next point to be inquired after.



CAP. XIII.

*The Rubricke touching the standing of the Communion Table in the body of the Church. Of the Rubricke concerning Chancels. How to be understood by the practise of the Lord Bishop of Lincoln. Who hath the appointing of Books to be read by Priests. Peter Lombard, and the Ancient Fathers appointed to be read. Bishop Iewel, and others directed to be read. And how Communion Tables, according to Bishop Iewel, stood in the Presbytery. The Presbytery is not the body of the Church. Piety of the times derided undecently.*

The Letter.

*The Rubricke saith the Table shall stand in the body of the Church or of the Chancell, where Morning Prayer, and Evening Prayer be appointed to be read, And if you desire to know how Communion Tables have stood: Read a booke which you are bound to read, Iewel against Harding, and you shall be satisfied. Of private Masse, Artic.*

**I** Will speake first to the Rubricke, which all men acknowledge for a Canon: then to the booke which the *Vicar* is bound to read, and commanded so to do. Touching the Rubricke; It is fit we expound one Rubricke by

M 3

another,

31. p. 145.

another, and what is briefly and obscurely set downe in one, to supply and expound out of another. The Table shall stand in the body of the Church, or Chancell, &c. saith the Rubrick before the Communion: But the Rubrick before Morning Prayer, seemes to put in a double exception, or Caution. 1. *Except it shall be otherwise determined by the Ordinary of the place.* 2. *And the Chancels shall remaine, as they have done in times past.* The place of reading of Prayers, in the first part of the Rubricke, is left to the determination of the Ordinary of the place; and upon good reason, because some part of those prayers, as namely the First Service is to be read in *Auditorio*, or body of the Church; And some part againe, namely the Second Service, ought to be read onely in *Sacrario*; if the ancient practice of holy Church be enquired after. But the later part of the Rubrick, which concernes Chancels themselves, and so, by necessary consequence, the essentiall parts of the Chancell, as in Cathedrall Churches, the Priests Stals, the Bishops Throne, and the Lords Table, or holy *Altar*, with the railes whereby it is environed, to keepe it from all manner of prophanation, and to preserve it entire, and apart for the Priests to officiate in, and the steps also whereby men did ascend up to the *Altare*, these shall remaine as in times past. The ordering of these things, otherwise than they were in times past, is not referred (be it spoken under correction) to the determination of the Ordinary of the place, much lesse to any *Vicar* or Parson to make a *Dadalus* engine of the Lords Table, and so to set the Church upon Wheels, and thereby to run it out of the pious, and Reverend practice of holy and unreprieved Antiquity. The Rubricke allowes no such liberty. Let no man therefore invade the Churches right, or goe about to remove the ancient bounds

bounds in this particular, that he bring not a curse upon himselfe. The Church (I confesse) is indulgent enough to these fancifull, and popular men; yet is to be hoped, she will not suffer her ancient Land-markes to be pluckt up, and throwne by, to please new fangled people withall. For *hoc ratum & fixum*, Chancels shall remaine as they have done in times past: which is not to bee understood of walles and windowes onely, but of the fixing of the Lords Table, which is the maine part of the Chancell considerable in the service of God, the ordering whereof is determined in the Rubricke, when it is said, Chancels shall remaine as in times past. And it seemes that our Reverend Diocesane understandeth this Rubricke in this sense. For as the *Lincolne-shire Minister* truly observeth, the Table in his Lords private Chappel is so placed, *viz.* close to the wall under the East window, and is furnished with plate, and ornaments above any he had ever seene in this kingdome (the Chappel Royall onely excepted). And the like I may also say; for besides the *Altar* so furnished, there are to be seene many goodly pictures, which cannot but strike the beholders with thoughts of piety and devotion at their entrance into so holy a place; as the picture of the Passion, and likewise of the holy Apostles, together with a faire Crucifix, and our *Blessed Lady*, and Saint *John* set up in painted glasse in the East window just over the *Holy Table*, or sacred *Altar*, and as I remember about the same time that this Letter was written. So that I must needs say, as I thinke all good men besides will, that who so lives in his Lords Diocese, must bee condemned of great impiety, that will desert his Lord, and not follow him *usque ad Aras*, giving a president of such

such devotion, so conformable to the Rubricke of our Church, confirmed by Act of Parliament.

Now if the *Vicar* will know from the Author, how Chancels have remained in times past, and how Communion Tables have stood in the midst of the Church, he must read a booke which hee is bound to read, *Jewell* against *Harding*, and hee shall bee satisfied. And so I am fallen upon the second point, which I have bound my selfe to speake unto, namely to the booke which the *Vicar* is commanded to read, and told that he is bound to read it.

For the Injunction or command laid upon the *Vicar*, I thinke I may say thus much; that for any man to appoint a Priest, that is not under his Iurisdiction, what booke to read, is a prerogative and authoritie, that sideth with *Archiepiscopall*, or Regall rather. King I A M E S of happy memory, I wot well, sent us his directions to *Cambridge* (Doct<sup>r</sup> *Cary* being then Vicechancellor) for the reading of *Peter Lombard*, *Thom. Aquinas*, and the Ancient Fathers, as may appeare in the Register of that Vniuersity. Now if the Royall command of his Majesty, of happy memory, had beene as well observed by all Students of Divinity there, as it is doubtlesse safely preserved in the Office, the *Vicar* needed not to bee sent to Schoole, and bidden to read a booke of this mans appointment, to see how Communion Tables have stood in the body of the Church; for he had beene able enough to send his carefull instructor from the River to the Fountaine.

But he biddeth him read no other book, than what he is bound to read, and that swelleth not up to the height of a command, but is confined within the precincts of a friendly

friendly advice, to have an eye to what hee is bound to  
reade. Such Evangelicall Councell, I confesse, becom-  
meth Mr. *Cotton* much better, than to arrogate a com-  
mand, and execute his superintendency in that kind : For  
his advice then; So farre forth as Bishop *Jewel*, *Bullinger*,  
*Erasmus*, and the like doe explaine unto us the true, and  
Orthodox doctrine of our Church, wee are bound in  
reason, as occasion serveth, not only to have them, but to  
read them : The like may be said for the reading of *God*  
*and the King*; And if some men read such bookes more,  
and some such as the other, lesse; I doubt not, but they  
did read such bookes as they are bound to read, as well  
as any of these. And for Bishop *Jewel*, I never knew a-  
ny man, that hath written or spoken otherwise than to  
his honour. His writings are received in our Church, as  
the Master of Sentences is amongst the Romanists, not  
simply; All is not Gospel, that they deliver. A place,  
or twaine may perhaps bee found, where his Scholar  
may bee allowed to say, *Magister non tenetur hic*: Saint  
*Bernard* was a most holy, and great learned man; yet the  
old saying is, *Bernardus non vidit omnia*. The like I  
thinke may bee said without offence of Bishop *Jewel*,  
whose tenets this Authour hath made his owne, and will  
maintaine him, where the Articles, and Canons of our  
Church doe not confirme him: wherefore if hee that  
guids himselfe thereby doe dissent from his private opi-  
nion, hee must not looke to have the same asserted for a  
Doctrine of our Church, and a point uncontrollable, be-  
cause hee tooke it up, as it fell by chance from Bishop  
*Jewel*. But hee must understand, that his owne cre-  
dite lyes at stake alone, to justifie what hee will take  
upon himselfe to vent without searching or relying up-  
on



on the Authority of his Mother *Holy Church*. And his lurking under Bishop *Jewels* target, whither hee runnes from himselfe, will not protect him from the stroke of the Pursuer. *Holy Church* is acknowledged a Sanctuary. God and his Vicegerents, Kings and Monarches have not estated any private man in that Honour.

Well, in the *Picars* behalfe, I have read the booke appointed, and therein have satisfied the Authours desire. Now I make bold to call upon him reciprocally to make good his ingagement, that undertaketh that the Reader shall bee satisfied out of Bishop *Jewell*, how Communion Tables stood in the body of the Church.

How Communion Tables have stood in the body of the Church, I doe not finde in Bishop *Jewell*. But what I finde I will tell you, and then tell you mee, if Bishop *Jewell* doe not say, or prove at least, that the Communion Table or *Altar* did not stand in the body of the Church. According to Bishop *Jewell*, the Communion Table or *Altar*, (for hee useth both words) stood in the Quire: The Quire was divided with rayles from the rest of the Church. This Quire so rayled in was commonly called of the Greekes *Presbyterium*. This *Presbyterium* was especially appointed for Priests. It was shut up from all others for disturbing the holy Ministry. This appeareth notably in the story of *Ambrose*, who willed the Emperour *Theodosius* himselfe to depart forth; And by *Nazianzenus* in the life of *S. Basil*: And for further prooffe how the *Altar* stood, Bishop *Jewell* referreth the Reader to the Councell of *Laodicea*, *Can. 19.* where it is thus determined; that the *Catechumeni* doe pray a-

Concil. Load.  
ca. 19.

part,

part, and that they be dismissed before the Penitents be admitted into the Church by imposition of hands: *Tunc Fideles orare debent*; When all these are dismissed, then the faithfull are to performe their devotions. *Solis autem ministris Altari licet ingredi ad Altare, & ibidem communicare*: The Ministers of the *Altar* may openly enter within the lists of the *Altar*, and there communicate. Lastly, saith Bishop *Jewell*, it may bee gathered by *S. Chrysostome*, that at certaine times of the Service that place was drawne with Curtaines.

Now let all this bee put together, and then resolve whether the Vicar may see out of Bishop *Jewell*, how *Communion Tables have stood in the body of the Church*.

1. The Presbytery was neither in the Greek, nor Latine Church, taken for the body of the Church, no more than Presbyter was taken for a Layman. 2. No Layman, neither *Catechumenus nec Penitens*, neither Jew nor Gentile, Heathen man, or Heretick, much lesse any Christian Emperour was shut out of the body of the Church. 3. The body of the Church was never called *Sacrarium*, into which none but Priests might enter and there Communicate. 4. The body of the Church was never the place set apart for oblations to bee made in. 5. The body of the Church was at no time of the Service drawne with Curtaines. Therefore the holy *Altar*, that stood in a place that was sometimes drawne with Curtaines, that was at all times rayled in from the rest, that was set apart onely for Priests, that was ordained for Oblations, (that was fixed in the Presbytery,) cannot, according to Bishop *Jewell*, bee set in the body of the Church among the people. If then the Vicar stand bound to read this booke of Bishop *Jewels*, hee is bound to believe the authorities which Bishop *Jewell* bringeth,

and not to mistake them, (as this Penman does,) but to understand them aright; and then he shall see, how Communion Tables have not stood in the midst of the Church, but in the higher part of the Church, wherein the Vicar hath the Authors assent already in opinion, though he settle it otherwise for the Men of *Grantham* sake. And though he suffer private interests to crosse his own opinion delivered in the *Assembly*, yet he forbeareth to deride the piety of the times; and of those men, that put his religious opinion in practise. Whereas hee who calleth himselfe a Minister in *Lincolne-shire*, scoffeth and traduceth the piety of the times at every turne so irreli-  
giously, and prophanely, that I dare appeale with him unto any indifferent Reader, whether they doe finde, either the gravity of a Divine, or the piety of a Minister in him.



## CAP. XIV.

The Letter. *The antiquity of Communion Tables.* Eusebius's authority examined for the standing of Altars in the body of the Church. Church of Tyre built by Paulinus. Paulinus adjudged to bee an *Arrian* by the Centurists. Illyricus hereticall. The Altar in Tyre, how it stood in the midst of the Presbytery. Church in Tyre built conformable to the Temple. Four distinct places in Solomons Temple. How the Altar there stood in the midst. Gods dwelling in the midst of the people. How David and Solomon prayed the Lord, in medio ecclesie. The people did not see the Priest at the Altar in the Temple. Of the side of the Altar close to the wall under the East Window.

And if you desire to know out of Eusebius, Augustine, Durandus, and the fifth generall Council of Constantinople, how the Communion Tables have stood in the midst of the Church: Read a booke, &c. and you shall be satisfied.

IN the next place I will examine the Authors out of which hee saith, the Vicar may know how Communion Tables stood in the body of the Church. And hee shall

shall give me leave to say, that whatsoever he can know out of any of these Authors, he shall never know how *Communion Tables* stood at all; much lesse how they stood in the body of the Church.

The word used in these Authors is *Mensa Domini*, or *Altare*, not *Communional mensa*, the *Communion Table*. For though the word *Communion Table* be a fit and convenient word, yet it came not in so soone, but it came in (I will not impeach the coming in thereof, nor speake so irreverently as he doth of *Altars*, and say it crept in) but it came in, long after the youngest of these Authors went out of the Church Militant, into the Church Triumphant. Therefore it will bee hard to know out of them, how *Communion Tables* stood, which he shall never finde in any of them at all, nor in any before them, nor in the holy Scripture, nor in any after them, till Anno 1552. For in King Edwards Liturgie (saith the Author) of 1549. it is every where, but in that of 1552. it is no where called an *Altar*, but the Lord's board. From whence then we may gesse, when *Communion Tables* came in.

But if out of these Authors hee can make the Vicar know, how the Lord's board, or holy *Altar* stood in the body of the Church, the Vicar will not stand upon the name of *Communion Table* any longer.

Wherefore to take his Authors in their order, I begin with *Eusebius*: his words are these, *Absoluto Templo ac sedibus excelsissimis ad honorem praesidentium, & subsellis ordine collocatis, ornato & post omnia Sancto Sanctorum, viz. Altari in medio constituto.* Out of these words the Vicar must know how the *Altar* stood not at the upper end of the Quire, but in the midst of the Church among the people. This Church whereof

*Euseb. l. 10. c. 4.*

Cent. 4. c. 9.  
fol. 688.

*Eusebius* speaks, was the Church of Tyre built by *Paulinus* the Bishop there. And to this place I can give a speedy answer, by sending the Author, as he doth the Vicar, to a booke which he may take himselfe bound to read and believe, (as some willing to be deceived do) and he shall be satisfied (the *Centurists*.) In this place *Illyricus* tels us, that *Eustathius*, who was *Prolocutor* in the Councell of *Nice*, and *Patriarch* of *Antioch*, was deposed in a Conventicle there, onely because hee approved the Councell of *Nice*, and opposed, and publikely reproved *Eusebius* Bishop of *Nicomedia*, and this *Paulinus* Bishop of Tyre, and others, *tanquam Arrianos*, for *Arrians*. With this tale of the *Centurists*, I suppose the Author rests satisfied, that it is no good argument to say, the *Altar* stood in the midst of *Arrian* and *Heresicall* Churches, therefore it ought so to stand in Catholic-like, or Orthodox and Christian Churches. But I will deale more favourably, and not cut him off so short; nor resolve *Paulinus* for an *Arrian* upon their information. I wish the Author could say as much, to quit some of the *Centurists* of *Arrianisme*, as may be said in the behalfe of *Paulinus* in that respect. If *Paulinus* before the decree of the Councell of *Nice*, did leane to *Arrian*, which appears not but by the report of *Arrian*, (who may lie;) yet after the Councell had determined against him, neither *Arrian*, nor any of his friends, embarke *Paulinus* in that frantick ship: but the *Prolocutor* himselfe, and *Athanasius* affirme, that all the Bishops (*Theonas*, and *Secundus* excepted) assented to the determination of that Councell, and condemned *Arrian*, whether in truth and sincerity of heart, or otherwise, it is hard to say. But of *Paulinus* we may be fully assured, that he gave his vote sincerely: for the Preacher, who made the Sermon at

at the Dedication of that Church, acknowledged our  
*Saviour Iesus Christ* to be the naturall and only Sonne of  
 God, and God Himselfe, *and so be the Creator, and not a*  
*Creature* (as the *Arrian* Councell at *Ariminum* resolved) *S. Ambr. l. 5.*  
 and made him equall in honour with God the Father. *Ep. 32.*

This truth, tending altogether to the confutation of  
*Arrian*, the Preacher might have forborne to deliver in  
 that presence, if it had not sorted well enough with  
 his Lord *Paulinus* his minde, and opinion. But if we *Prateol. l. 9.*  
 may give as much credit to *Staphylus* a private man; *c. 11.*  
 speaking of *Illyricus* a private man, (as some yeeld *Il-*  
*lyricus* against the testimony and doctrine of all ancient  
 Fathers, in more things than one) then was *Illyricus* in  
 his opinion no better than an *Arrian*: For *hunc inter u-*  
*lia renouasse Arrii doctrinam, talemq; eum esse ab Aca-*  
*demia Whittenbergensi damnatum testatur Staphylus*, saith  
*Prateolus*. Hereticall also is that doctrine of his, *That*  
*originall sinne is a substance*; for which cause, his bre-  
 thren, and those of his fathers house threw stones at  
 him. Wherefore I will make no use of the testimony of  
 a man so branded, but take *Paulinus* for a good Catho-  
 like, and yeeld that the *Altar* in his Church stood as  
 it ought to doe, all things considered. But how will it  
 appeare, that the *sanctum Sanctorum*, as the Preacher in  
*Eusebius* calles it, or the holy *Altar*, stood not at the  
 upper end of the Quire, but in the midst of the Church  
 among the people? For this is the point which the Au-  
 thor informs the Vicar, hee shall know out of *Euse-*  
*bius*. But certainly the Author never read, or never  
 weighed the testimony borrowed of *Eusebius*, but came  
 lightly by it, and presumed hee might play it away,  
 and passe it upon the simple Vicar as it came to him.  
 All that the Preacher in *Eusebius* sayes is this; that  
 when:

Iosn. 9. 12.

when all the parts of the Church were finished, then the *Sanctum Sanctorum*, or holy Altar was set in the midst: not in the midst of the body of the Church among the people, that crosseth all antiquity, and is supplied by a friendly hand to the Author: but as Bishop Jewell points us very truly, to the Presbytery, and in the midst, that is, in the midst of the Presbytery it was set. And in reference to the Presbytery it may well be said to stand in the midst, though not in the very Centre of the Presbytery, but removed a good distance from it, and placed at the upper end of the Quire. Thus *Ioshuab* sayes of the *Gibeonites*, *In medio nostri estis*, you are in the midst of us, when indeed they were three dayes journey from them. Wherefore out of *Eusebius* the Vicar cannot know how the Altar stood in the body of the Church among the people.

Ioseph. de bel.  
Iudaico. l. 3.  
c. 2.

But were this granted, that the Altar stood in the midst of the Church of Tyre, yet shall the Author get nothing by the hand for his purpose. The Church of Tyre, as appeares by the Preachers Sermon, was contrived after the patterne of the Temple built by *Salomon*, and after by *Zorobabel*. And *Paulinus* in his structure endeavoured, as much as lay in him, to conforme his building to that modell, and not to come behinde *Besaleel* himselfe in expressing the like art and cunning in his workmanship, that the *Jewes* their neighbours might happily take the better liking thereof, and be sooner wonne to Christianity. Now the City *Ierusalem*, as appeares in *Iosephus*, was thought to stand in the midst of the earth; and the Psalmist favoureth that situation, *Deus operatus est salutem in medio terra*, *Psal. 73. 12.* and that the Temple stood in the midst of *Ierusalem*, and the *Sanctum Sanctorum* in the midst of the Temple, and the

Arke



Arke of the Testimony in the midst of the *Sanctum Sanctorum*. That this may better appeare, and the conformity also of *Paulinus* his Temple thereunto; let it be remembered, that to the Temple belonged these foure distinct places, and whatsoever was done in any of these, was said to be done in *medio Ecclesia*. 1. There was *Atrium majus*, sanctified by *Salomon*, 1 Reg. 8. 64. 2. *Atrium Sacerdotum*, where the *Brazen Altar* for burnt offerings stood. *Exod.* 40. 6. whereof is mention, 2 Reg. 21. 5. & 23. 12. & 1 Reg. 7. 12. & 2 Chron. 4. 9. Before this *Altar Salomon* made a brazen Scaffold, and set it in the midst of the Court, in *medio Basilica*, upon which hee kneeled, and prayed before all the people, 2 Chron. 6. 13. 1 Reg. 8. 22. This was called the Tabernacle of the Congregation that is among the people. *Levit.* 16. 16. And both *David* and *Salomon*, standing there, are said to praise the Lord in *medio Ecclesia*. *Pf.* 22. 22. 3. There was the Sanctuary or Tabernacle of Testimony, on the North side whereof stood the golden Table of *Shewbread*, *Exod.* 40. 22. and on the East betwene the Tent of the Congregation, and the *Altar*, stood the Laver, and his foot made of the Womens Looking-glasses, *Exod.* 33. 8. & 40. 30. On the West stood the golden *Altar* of Incense, without the Vaile before the Testimony, *Exod.* 36. 35. This Vaile divided betwene the Holy place where the Priests burnt incense daily, and the Most Holy Place. *Exod.* 26. 33. At the doore of this Tabernacle stood *Aaron* and his Sons, to pronounce the blessing appointed, *Num.* 6. 23. and this was done also in *medio ecclesia*. 4. The Most Holy was called the *Propitiatorie*, or *Oracle*: here within the Vaile stood the *Arke* of the Testimony of pure gold, wherein was *Mannah*, and *Aarons Rod*, and on

Exod. 19. 9.

that *Arke* stood the Mercy-seat, *Exod.* 26. 34. & 25. 21. and upon the Mercy-seat stood the two Cherubims, *Exod.* 25. 18. and in the midst betweene the two Cherubims did God speake, *Exod.* 25. 22. as wee may see, *Numb.* 7. 89. and when the Lord so spake, hee spake most properly, and every way *in medio Ecclesia*. For the Temple stood in the midst of *Ierusalem*, and the Oracle stood *in medio Domus*, *1 Reg.* 6. 19. and in the midst of that stood the *Cherubims*, and the wings of the *Cherubims* touched one another in the midst of the house, *1 Reg.* 19. 27. This is the place of which the Lord sayes, *I will dwell in the midst of my people*, *1 Reg.* 6. 3. and *in medio caliginis*.

Now to returne to *Paulinus*; As no man will say, the Oracle or Propitiatory stood in the midst of the Church among the people (for the Priests themselves were not permitted to come into it, no nor the High Priest himselfe, but once a yeare, though it stood most punctually *in medio Ecclesia*;) And as no man will say that the *Altar* of Incense, in the Sanctuarie, stood in the midst of the Church among the people; (for it was not at all lawfull for the people to come in thither, nor for the Priests, before they had washt themselves at the Laver; yet what they did and spake, was said and done *in medio Ecclesia*;) so may no man say, that *Paulinus* his *Altar*, made and set after that patterne, was set in the midst of the Church among the people: For as the people were excluded from the *Altar* of Incense, (they standing without, all the time the Priest was praying, and burning Incense within, *Luke* 1. 10.) so in like manner, the *Altar* built by *Paulinus* was *in medio Constituta*, set in the midst, not in the midst among the people, but in the midst of the holy place, which did represent the Sanctuarie, from which

which the people were utterly excluded. And so much appeareth out of the expresse words of the Preacher. For thus he tels us, *Altari deniq; tanquam Sancto Sanctorum in medio sanctuarii sito*, the holy *Altar* being placed in the midst of the sanctuary &c. *Iste rursus ut à plebe, & multitudine, eo non posset accedi, cancellis ex ligno fabricatis circumdedit*, he set bars, and rayles about it, to keepe the people from comming to it. Call you this man to justify the setting of the *Altar* in the midst of the Church among the people? Surely, I conceive that herein you will bestrew your wit, and tax your owne judgment. But whatsoever was done where the people stood assembled (though themselves were excluded from the very place, where it was done) was done *in medio Ecclesie*, but not in the midst of the Church among the people. The people might see the Priest going into the Sanctuary, they might heare the noise of his Bells; him selfe, his gestures, his actions they saw not, yet all this was done *in medio Ecclesie*, but not among the people in the outward or inward Court, whereunto onely the people were permitted to come. And when *David*, and *Salomon* prayed upon a Scaffold set in the midst of the Tabernacle of the Congregation; before the *Altar*, they were said to pray, and Praise the Lord *in medio Ecclesie*, because they did it, the whole Congregation standing by, and looking on; yet properly they were severed from the midst of the Temple where the holy *Altar* stood, and the Priests ministered in their Order: and that place was likewise divided by a vaile from the Oracle, which stood properly, and punctually in the midst of the Temple. So that if the Author will argue from the placing of *Paulinus* his *Altar*, that the Table must stand as that did; then hee must say, that it must not stand in the midst of the Church among

the people, but in the midst of the Church, or Sanctuary rather, whither the people might not come. And thus much the *Vicar* is given to know out of *Enschims*; which if the Pen-man had beene aware of, hee would have turned him to some newer lease, and have let this scape, as I now doe.



## CAP. XV.

*Of Saint Augustines Testimony concerning the standing of the Lords Table in the midst of the Church. Five Orders of Persons distinct. 1. Audientes. 2. Catechumeni. 3. Competentes. 4. Neophyti. 5. Fideles. All these invited, but the Faithfull onely allowed to come to the Lords Table. God walked in the midst of the Campe, going before, or behind it. Audientes, and all the rest invited by Saint Augustine, were admitted to participate of the Cup, as well as of the Bread, when their severall duties were performed.*

S. Aug. de  
verb. Dom.  
Scr. 46.

**S**aint *Augustines* Testimony comes next into examination; which if the Author had ever read, and considered well upon, he would not have beene so peremptory to tel the *Vicar*, that out of him he should know how Communion Tables stood in the midst of the Church among the people; for clearly the contrary will appeare out of that Sermon of Saint *Augustines*. The holy mans Text (as the manner was) was taken out of the Gospel that day read, *Iob. 6. 56. Hee that eateth my flesh, and drinketh my blood, dwelleth in mee, and I in him.* This he expounds, and saies; all that heard the Gospel read, understood it not. The Faithfull, and those that were Baptized understand it, but those that are called *Catechumeni*,

*Catechumeni*, and *Audientes*, that as yet were unbaptized, understood it not. *I speake to you both. Let those that eat his Flesh, and drinke his Blood*, remember themselves well, what they eat, and what they drinke: And let those that as yet doe not eat, nor drinke, make haste; for as much as they are called *ad tales epulas*, to such a banquet: *Per istos Dies*, at this time Christ feedeth us daily; *Mensa illius est illa in medio constituta*, his Table is that which is set in the midst. What is the cause then, that you that are in the ranke of *Audientes*, and see this Table, doe not come to the banquet? It may bee you thought within your selves, when the Gospel was read, what should be the meaning of this, *my flesh is meat indeed, and my blood is drinke indeed*? *Si volueris eris revelatum*; if you will, it shall bee made knowne unto you. *Accede ad professionem, & solvisti quæstionem*; doe but make profession of your faith, and the doubt will bee thereupon cleared. *Tu autem Catechumenus diceris, Audiens, surdus es*. Thou who remainest in the ranke of *Catechumeni*, art called a Hearer, but art indeed starke deafe. Well, what must this Hearer, and *Catechumenus* doe, that he may understand, how the bread is flesh indeed, and his blood is drinke indeed? Why this doe; *Ecce Pascha est, da nomen ad Baptismum*; Now the time is Easter, give in your name, that you may bee Baptized. *Si non te excitat Festivitas, ducat ipsa Curiositas*; If the solemnity of the time excite you not thereunto, let curiosity make you doe it; that so you may understand my Text, *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him*.

Now let us take a view of what can bee extracted out of S. *Augustines* speech; *Mensa illius est illa in medio posita*, his Table is set in the midst. The Author would make a

Novice of the *Vicar*, and make him believe, that the Lords Table was set in the midst of the people, that all that would might come unto it, and that he doth invite all his Hearers hand over head to come unto it, & reproveth them for their slacknesse in not comming when they were bidden; and that *Audientes* had no other signification, or distinction in those times, than now it hath, *viz.* that all sort of people that heare Gods Word, and are of meete age, are allowed to come, and receive the *Eucharist*. But the case is cleane otherwise, as may appear by that which hath beene said. For first, had these Hearers beene never so willing to come to the Lords Table, yet they could not have beene admitted, because as yet they were no members of the Church, being not Baptized. Secondly, He doth not invite them to come to that Table set before them, but exhorts them to take the benefit of that Feast of Easter, (which was the appointed time for Baptisme,) and give up their names to the Bishop, that so performing the duty belonging to *Competentes*, they might after the Scrutinie taken, bee Baptized: And being by Baptisme made *Neophyti*, new plants, and true members of the Church, they might draw neere, (as it is in our Liturgy,) and take that holy Sacrament to their comfort. Thirdly, It is manifest by that which hath beene said, *Cap* 11. and 12. that the Lords Table did not stand, where every one, of what ranke soever might see it, and bee partaker thereof, before they were Baptized. Now let any man that readeth Saint *Augustine*, and understandeth what hee readeth, say whether the *Vicar* could know out of S. *Augustine*, that Communion Tables stood in the midst of the Church, among the people, whereunto *Audientes*, all sort of Hearers might resort; or rather, whether the cleane

cleane contrary doth not appeare out of him, that neither *Audientes* before they were made *Catechumeni*; nor *Catechumeni*, before they were *Competentes*; nor *Competentes*, before they were *Neophyti*, and *Fideles*, were allowed to approach neere unto the place where the holy *Altar* stood; or so much as see the mysteries belonging to that holy Sacrament. Hence it was, that none of these, but *Fideles*, did understand Saint *Augustines* Text; but let them come and bee Baptized, then they might: For the Table was set in the midst, for all that were *Fideles* to be partakers thereof.

*Ob.* But Saint *Augustine* saies plainely, *in medio Constituta*, it was set in the midst, and in the midst it could not stand, if all, as well one as other might not come equally to it.

*Sol.* This phrase implies no more, but that the *Altar* was so fixed, that all those might take the benefit thereof, to whom in right it belonged; As all know that understand Latine or English. Take the warrant of holy Scripture for it: God is said to walke *in the midst of the Campe of the Israelites*; yet wee know hee did not walke in the midst of them, as this man calls the midst. *i.* Neither in the Front, Wing, or Rere, but just in the very midst. For *hee went before them by day, in a Pillar of a cloud, and by night in a Pillar of fire.* Yet hee is as truly said to walke in the midst, as hee is said to stand in the midst, when the cloud stood over the Tabernacle, which was properly in the midst. In like manner the *Altar* may be said to stand in the midst of the *Presbytery*, though it stand at the upper end of the Quire: as the Lord was in the midst of the people, when hee went before them, or behind them: Wherefore if the Author desire to know, how the Table did not stand in the midst of the Church among

Deut. 15. 14.

Exod. 13. 21.

Deut. 14. 14.



among the People, let him read a booke which he is in reason bound to read, before he cite him, *S. Augustine* in the place alledged, and he shall be satisfied, that *S. Augustine* makes utterly against his purpose. For cleerely the Lords Table did not stand in the midst of the Church among the people: but alwaies in the Chancell, or Presbytery for the faithfull to bee made free partakers thereof, according to the godly discipline of those times. And therefore I cannot but wonder at the *Lincolne-shire Minister*, who jumpeth with me in my premisses, but leapeth off from my conclusion.

Syriacus ep. 1.  
ad Hemerium,  
& 3. ad Orthodox.

But if he had lookt well upon Saint *Augustine*, and observed how he invires both *Andientes*, *Catechumeni*, *Competentes*, and *Neophyti*, (which wee are sure could be neither Priests, nor Deacons) to give up their names, that they might bee Baptized, and so bee made partakers, as well of *CHRISTS* blood, as of his body, (for all these are invited to eate *CHRISTS* flesh, and drinke his blood, and no barre is put in against them, though they were Lay-men, and could bee no other but Lay-men; but only that they did as yet remaine in those inferiour orders:) he might from hence have drawne a necessary conclusion in defence of the practice of our Church; that Lay-men, in Saint *Augustines* time, did receive the Sacrament of the Lords Supper in both kindes, and so were all alike able to understand his Text, touching the eating of Christs flesh, and drinking of his blood. By framing this Argument out of Saint *Augustine*, hee might have done the Church true and acceptable service; whereas, (by wrestling Saint *Augustines* words to maintaine a conceit of his owne, to humour fancifull people,) hee doth crosse and confound the practice of Antiquity, and disturbeth the holy endea-

ours

vours of the Governours of our Church, that seeke only to conformance the same to the Primitive times; and by that meanes brings both his Learning, and Piety into question. And so I come to his next authority.



## CAP. XVI.

*The Testimony of the Councell of Constantinople examined. Touching the standing of the Altar in the body of the Church. The people of Constantinople violent to have the Diptychs read, forget their duty to the Patriarch, and to the Emperour. The Arch-Bishop and people adore at the holy Altar. How David did compass the Altar. How the people runne round about the Altar, and Priest: What the Diptychs were, opened at high Masse according to the Lincolne-shire Minister.*

**T**He fifth Councell of *Constantinople* is brought in the next place, to let the *Vicar* know how Communion Tables stood in the midst of the Church among the people in those times. Surely the *Vicar* were much to blame, if hee would not take knowledge of that matter out of the declaration of that Councell, and rest therein very well satisfied: For that confirmeth the foure first generall Councells, and is it selfe confirmed in the sixth. The words alledged out of the Councell are these: *Tempore diptychorum cucurrit omnis multitudo cum magno silentio circum circa Altare, & audiebat*: which he englisheth thus: *when the Lesson, or the Chapter was a reading, the people with silence drew together round about the Altar, and gave care.* The words containe a declaration of a passage in the fifth Councell of *Constantinople*, Anno. 500. not under *Menna* and *Agapetus*, (he being dead about sixteene yeares before) for that was a particular Synod, & *anteceßit hanc*

P

quintam;

Concil. Cen.  
Act. 15.  
N. ceph. l. 17.  
ca. 9.

Nicph. l. 17.  
c. 9.

quintam; so *Alstedius* and *Bellarmino* agree; and the sixth Generall Councell, and *Nicephorus* make it cleare; and this was held under *Iohn*, Patriarch of *Constantinople*, and in the thirteenth yeare of *Vigilius* Pope of *Rome*. That this passage may be the better understood, I shall crave leave to set downe the occasion thereof: This *Oecumenicall* Councell being assembled at *Constantinople*, to settle peace in the Church, a Decree passed at the earnest and pious supplication of the Citizens of *Constantinople*, *Ut sancta quatuor Oecumenica Concilia, & Divus Leo, ejusdemque tam per universum orbem predicarentur*; so *Nicephorus*: and likewise, that *Severus* Patriarch of *Antioch* should bee denounced excommunicate. This Decree being passed, it is sent from the Councell by the Arch-bishops Agent, to bee published by him as the manner was. The Citizens accompany the Agent to the Arch-bishop to see the Decree executed. The Patriarch, whether loath to grace *Leo* so much, who had opposed the Patriarchship of *Constantinople*, granted in the Councell of *Chalcedon*; or not willing to denounce excommunication against so great a Patriarch; or resolved, in matters of so high a nature, and great consequence, to do nothing, before hee made *Iustinian* the Emperour acquainted with all, used many delays. But the people, in heat of their zeale, runne to the Archbishop, and with violent clamours, and lowd out-cries, compell him to dispatch without any more to do, and to denounce *Severus* excommunicate, and pronounce the foresaid Councels, and *S. Leo* Catholike. The good man speakes mildly to them, *Scitis labores meos (dilectissimi) quos & in antiquitate existens subivi, & nunc sustinui pro fide, & sustineo usq; ad mortem; non opus est ergo turbatione, aut tumultu*: I pray

pray you therefore rest satisfied, that you shall have your desire: only, *Hoc faciemus consilio piissimi, & Christo amantissimi Imperatoris nostri*, we may not do any thing in the Church without the Councell of Gods well beloved, our most holy Emperour. *Perseverantibus autem ipsis*, but the people persisting, and crying, *Multi anni Imperatoris: multi anni Augusta: multi anni Patriarcha: Orthodoxus regnat, quem times.* *Hecum obtestor, vel predicabis, vel exies.* There being no remedy, the Patriarch must either yeeld to their importunity, or bethrust headlong out of the Church, *addentibus, non recedimus per sanctum Evangelium*: for they had taken a deepe oath, never to leave him before he had done as they appointed. *Pradicata est Synodus*, the Synod of *Chalcedon* was confirmed, and *Severus* excommunicated, before the Emperour was made acquainted. But when that hee had done so, that served not the turne, because, as it seemes, a Deacon pronounced it, perceiving also that the motion of reference to the Emperour would not be hearkened unto, but still they cried, *Severum Ejice, Iudam Ejice*, marke what shift the good Patriarch had to gaine time, and to appease their tumult, had it beene possible. *Data est eis responsio à sanctissimo, & beatissimo Archiepiscopo & Patriarcha Oecumenico Iohanne*, *hac patienter sustinete mi fratres*: My Brethren, I pray you have patience, *ut adoremus sanctum Altare*, & *post hoc de vobis responsum*; let us first, saith the most holy and blessed Archbishop, adore, and do our reverence at the holy *Altar*, and then you shall receive mine answer. The people that forgöt their duty to the sacred Majesty of their Sovereigne, their regard to their most holy Patriarch, were not so prophane, and unchristian, to presse rudely into the Lords house, *The place where his honour dwelleth*, and not to performe their most

humble and lowly reverence towards the holy and most sacred *Altar*, where Christ is most truly and really present in the blessed Sacrament, being put in mind thereof by their Archbishop: but this duty upon the occasion, and by the example of the most holy and blessed Archbishop, being performed, as wee may well thinke, they lift up their voices againe, and begin to cry; *qui non loquitur Manicheus est. Multi anni Imperatoris, &c. Diptycha amboni*: and then called to have the doores shut up, lest the Archbishop should get out, and frustrate their expectation for the reading of these *Diptychs*, wherein the foure Councils, and *Leo*, were registred, and *Severus* condemned. The good man put them in mind againe, *Omnia Canonice, & bono ordine fieri*, to have all things done Canonically, and in order; give me therefore leave *Congregare Deo amantissimos Episcopos, ut secundum divinos Canones omnia proveniant consilio & iussu piissimi Imperatoris*, to have the presence of the Bishops, and the counsell and command of the religious Emperour. For I may not chuse, but report *vestras exclamationes sue Serenitati*. But let him say and plead what he could, there was no appeasing of them. Wherefore when he saw that he prevailed nothing, but more tumult was made, and *clausissent portas*, and that they had shut up the doores of the Holy of holies, whereunto he was entred to doe his reverence to the holy *Altar*, and that hee could by no meanes escape their hands; *Accipiens Diptycha sanctissimus & beatissimus Archiep. & Patriarcha, iussit ordinari, sanctas quatuor Synodos, &c.* hee commanded that the people should have their desire. *Severus* was excommunicated, and the foure Councils confirmed. When this was done, *tunc voce magna omnes de populo, tanquam uno ore clamarunt*, they all gave a shout

shout and cryed, *Blessed be the Lord God of Israel*; and so continued singing of *Benedictus* for an houre together. Antheme-wise, some standing on the one side of the Presbytery, and some on the other: till the Singing men themselves came in, and set themselves to sing *Trisagium*. And now marke what did lay these *Zelotes*, and reduce them to order againe: When the Quire began to sing, *Totus populus quievit, & audiebat attentis auribus Trisagium*; the people heard *Trisagium* sung very attentively; *Et post lectionem sancti Evangelii ex more sacra missa finita*, the Gospel being read, and Service at an end, then follows that which gave occasion of this long discourse, wherein the prooffe lyes, *That Altars stood in the body of the Church among the people: Tempore Diptycorum cucurrit omnis populus cum silentio circum circa Altare*: all the people ranne with great silence round about the *Altar*. And when the said *Diptychs* were read, as they desired, *Voce magna universi clamaverunt, Gloria tibi Domine*, they all cried aloud, as they used to doe at the reading of the Gospel, *Glory be to thee, O Lord.*

Now I dare appeale unto the Author himselfe to speak, whether this passage was judiciously and to purpose cited, yea, or no; wherein there is not one syllable that mentioneth or implyeth, that the *Altar* stood in the body of the Church among the people. But the flat contrary manifestly appeareth; for the *Altar* stood in that place where all this tumult was made. And this tumult was made *ubi missa erat celebrata et Trisagium erat decantatum*, are the plaine words of the Councell; and these offices were performed in the Presbytery, and not in the body of the Church among the people; therefore this *Altar*

did stand in the Presbyterie, and not in the body of the Church among the people.

*Ob.* But it is said, *The people ranne round about it;* therefore it must needs stand in the body of the Church among the people.

*Sol.* True it is, the people in this tumult ranne round about the *Altar*; yet doth it not therefore follow, that it stood in the body of the Church. For let it stand as the Governours of our Church appoint it, at the upper end of the Quire, or in the highest, and most eminent place of the Chancell, where reason, and piety ever placed it in the Westerne Church, the practise whereof English men, and Britaines ought to follow to expresse thereby their concord, and agreement with the Primitive Church, where *Saint Peters* Chaire was set, except some *Diptychs* can be produced for the derivation of our faith, and Religion more ancient and authentically, than from *Saint Eleutherius*, and *Saint Gregory*. For those that will fetch us from the Greeke Church, upon conjectures of the Britaines manner in the observation of Easter, wise men doe reckon, as I doe of this *Lincolneshire* Minister, to be but merry *Greekes*, who meane not to prove any thing substantially, that they talke of. Let, I say, the *Altar* stand at the upper end of the Quire, (wherein they have this mans assent in opinion, though the *Biasse* of his practise winde to the humour of the people,) yet might the people in a disorder run about it. Cathedrall Churches were not all cast in the same mold. In some of them behinde the *Altar* was *Secretorium*, a place set a-part for the Bishop, to repose himselfe after hee came from his Throne, till the time of consecration. Not to travell farre for an example. In this sort stands



our *Altar* in the Church at *Peterborough*, an hundred men in a tumult may stand round about it, yet doth it not follow, that it stands not Canonically close to the East wall, as our *Diocese* doth appoint it: much lesse that it stands in the midst of the Church among the people, for every one to goe about it that list, as they may about the Font, which never was, nor ought to be so inclosed as the *Altar* was; for unto it, both Laymen and Women may approach, as well as the Priest. The *Baptisteryum* was kept free from making it a burying place, or setting Monuments about it; other inclosure I know none.

Concil. Antioch.  
sodor. c. 14.

2 The people of *Constantinople* cast off not onely all reverence to their Archbishop, but even their allegiance to their Prince, and will compell their Bishop to read, order, and settle what they think good in the Church, without the command or knowledge of the Prince, and doe themselves runne rudely and disorderly about the holy *Altar*, though out of their zeale against heresie. Therefore this Author thinks fit that our people should doe the like, and preside themselves by this paterne, rather than by what they see done in the Kings Chapels, and in Cathedrall Churches, and make the world beleve they have the fifth generall Councell for their warrant. This inference hee must make, or repent the bringing in of this instance. And this his Predecessors put in practise in *Queene Elizabeths* time in their Classes.

3 Let it bee granted that darknesse is light, and evill good, and that nothing is done here by the people, but very regularly, and Canonically, and in good and decent manner; yet ill luck still treadeth on the Authors heeles, for his *Circum circa Altare*, leads him a Wildegoose-

S. Greg. in lib.  
Capitul.  
Cap. 7.

goose-chase round about the bush; and brings not his purpose about; that the *Altar* did not stand close to the East wall, but in the midst of the Church among the people. For thus it is, *S. Gregory* makes this decree; *Sacerdos missam solus nequaquam celebret*; There shall no private Masse be allowed. *Esse enim debent, qui Sacerdoti circumstant, quos ille salutes, à quibus ei respondeatur, & ad memoriam illi reducendum est illud Dominicum, Vbi cumq; fuerint duo aut tres congregati, &c.* The Priest must of necessity have some to stand about him, when hee officiates or does Masse. Will any man inferre from hence, that it was *S. Gregories* meaning, that the people should runne round about him, and stand on every side of him, when hee did administer the holy Sacrament? *Bishop Jewell* tells you the contrary; that the people were therefore excluded with rayles, lest by standing about the Priest, they might disturbe the holy Ministerie. But *S. Gregories* plaine meaning was this; he would not have the Priest administer that holy Sacrament alone; but have alwayes two or three at least about him, as wee use to speake, or present at that holy service. And this Decree whereby private Masses are overthrowne, taketh place at this howre in our Church, brought hither from Saint *Gregory* by Saint *Austin*, the Apostle of the English, as *Beda* styles him. The Prophet *David* useth the like phrase of compassing the *Altar*, *circumdabo Altare*; yet thereby is meant no more but the humble presenting of himselfe, and his prayers, and thanksgiving to God before the *Altar*, *Psalms*. 26. 6. and 28, 2. for it contained too many Cubits for him to compassse, or fathome it round about. So if these people had come about the *Altar* in due manner, it could have received

received no other interpretation, than *Dauids* compassing the same.

Lastly, can the Author, or any man of learning imagine, that in this Councell the *Altar* did stand in the body of the Church among the people, because they went about it in such sort, as hath beene said: out of his owne mouth issueth the mention of the *Diptychs*, and out of his owne mouth is hee thereby condemned. The *Diptychs* are not Lessons, and Chapters; it were pittie this, or any learned man should beguile himselfe, and others, with such a translation. Lessons and Chapters were indeed read in the body of the Church among the people, out of the Readers Pew, or Tribunall, (as Saint *Cyprian* calls it) and were part of the First Service, at which the *Catechumens* were present. But the reading of *Diptychs* was part of the second Service, and was appointed to be performed at the *Altar*. *Præmissæ oblationes sunt commendanda, ac tunc eorum nomina, quorum sunt oblationes, edicenda, ut inter Sacra mysteria nominentur.* Now neither oblations, nor holy mysteries were solemnized in the body of the Church among the people, but in *Sacrario*, in the Holy place upon the *Altar*, and there were the *Diptychs* read. So that if the Author will hold himselfe to his *Diptychs*, he must say the people ran round about the *Altar* where it stood, and where the *Diptychs* were read; and that is not only in the *Presbyterie*, but in *Sacrario*, in the most holy place of all the Chancell, and not in the body of the Church among the people, which hee would make us beleeve, by englishing *Diptychs*, by Lessons and Chapters. This I am sure is not true; for Lessons and Chapters were taken out of the word of God. But *Diptychs* contained the Catalogue of Generall Councils, or of such holy, and Catholicke Bishops who had derived them-

Innocent. i.  
cap. 2.

themselves, their Faith and Religion from the Apostles, or Apostolicke men; that faithfull men who desired (as they in the Councell of *Chalcedon* make profession) *iter ambulare Regium*, to keepe the King of Heavens high-way, might daily see what guides to follow, and what paths to shunne. This was the holy and profitable use of these *Diptychs*: much unlike that List of persons censured by Holy Church, called (with some reproach of Truth, and Christian Religion) *Catalogus testium veritatis*; and as unlike a Calendar that I have seene, where in the Holy Martyrs, and Confessors of Iesus Christ, (who not onely had place sometime in these *Diptychs* but whose names are written in heaven) are rased out, and Traitors, murderers, Rebels, and Heretickes set in their roomes, if the best of our Chronicles deserve credit, that if *Penry*, *Hacket*, or *Legat* had come in time, they might have challenged as Orient and Scarlet coloured a Die, as some of them. These Calendars were as unluckily made, as these *Diptychs* were alledged by the Authour, (for his purpose,) to make the people, and marre the *Altar*, and deface the antient forme of Gods true Service; which purpose of his is by naming of them utterly made voide, and frustrated. For it appeareth hereby, and by the fifth Councell of *Constantinople*, that the *Altar* did stand in the *Presbytery*, and not in the midst of the Church among the people. The Minister of *Lincolneshire* is serious onely in this point touching *Diptychs*. For besides his Grammar Lecture, wherewith he entertaineth Doctor *Coale*, hee tells us out of *Lindanus*, *Iosephus Vicecomes*, and Sir *H. Spelman*, that the *Diptychs* were double Tables, &c. to be opened in time of high Masse, and closed againe as soone as it was finished: out of which, commemorations as well of the living, as of the dead, were used

used to be made in those antient times. And now let him shew that high Masse, and the Commemorations out of the *Diptychs* were at any time made in the body of the Church, among the people, or confesse, that the *Altar* did not stand in the midst or body of the Church among the people. And so I come to his next authority.



C A P. XVII.

The Letter.

*Whether the Quire may bee found in the body of the Church out of Durandus and Platina. That Boniface the second divided the Quire from the people, how to be understood. How long this was done before the fifth Councell of Constantinople. Of the Priests turning about at the Altar.*

*Durandus examining the cause why the Priest turneth himselfe about at the Altar, yeeldeth this Reason for the same. In medio Ecclesie aperui os meum: and Platina noteth, that Boniface was the first, that in time of ministracion divided the Priest from the people. We may see by these few, that the Quire was then in the body of the Church.*

**I**F *Durandus* examined the cause why the Priest turneth himselfe about at the *Altar*, and found Scripture for it, *medio Ecclesia*, &c. hee did more than the Author of this Epistle did, in examining *Durandus* or *Platina*, either: For if from *Durandus*, and his reason, hee can inferre, the Quire was then in the body of the Church; from examining *Platina* and his testimonie, he shall finde that the Quire did not stand in the body of the Church. *Platina* sayth, that *Boniface* the 2<sup>d</sup>. (though the Author tell us not so) *divisit populum à Clero, cum celebraretur*; hee divided the people from the Clergie in the administration of the *Eucharist*. He saith not, hee was the first, that so divided them. This is put in by the Author, and

is not true. For 300. yeares and upward, before *Boniface* was borne, even in *Saint Cyprians*, *Tertullians*, and *Irenaus* his time, they were so divided. And, if in 300. yeares a disorder crept into the Church; hee did no more than his dutie, in dividing the people from the Clergy when the Sacrament was celebrated. In the same manner it may bee said in time to come, that our *Diocesane* divided the people from the Clergy, by setting a raile to enclose the Lords Table; yet is not he the first in these latter times, that began to conforme his Diocesse to the practice of the Primitive Church in that respect. Neither can ages to come reason in this sort, (as this man doth) that therefore the Quire was in his time in the body of the Church: For we know this is not so.

Secondly, That which *Platina* reporteth of *Boniface* the 2<sup>d</sup>. was about *Anno* 525. The people then were divided from the Clergy; and this was about 800. yeares before *Durandus* could examine causes of the Priests turning about. So that if the Author allow what *Platina* saies, he must disallow what himselfe saies, that the Quire was in *Durands* time in the body of the Church. For wee are sure out of *Platina*, that neere 800. yeares before *Durandus* was borne, the people were divided from the Clergy at the Celebration of the Sacrament. Threfore in all that time the Quire was not in the body of the Church.

Thirdly, *Boniface* the 2<sup>d</sup>. was foure yeares before the particular Synod of *Constantinople*, under *Menna* and *Agapetus*, and almost twenty yeares before the fifth Generall Councell of *Constantinople*, under *Iohn* the Patriarch, and *Vigilius*; which Councell this Author bringeth here, to prove that the *Altar* stood in the body of the

the Church among the people; because *cucurrit omnis populus circum circa Altare*. Now this Author assures us out of *Platina*, that *Boniface* had divided the people from the Clergy, *Anno. 525*. Therefore hee must needs confute himselfe, and tell us that in the fift Councell of *Constantinople, Anno. 545*. the *Altar* did not then, nor 20. yeares before, stand in the body of the Church among the people; for *Boniface* made a separation twenty yeares before. *Haud Commodè hac divisa sunt temporibus* Wherefore if this man will examine his owne Authors, (as *Durandus* did the cause of the Priests turning about) hee must say that the Quire was not then in the body of the Church, when *Durandus* lived, nor for 800. yeares before that; and when hee is come so high, *S. Cyprian*, and others will lift him up so much higher, that hee may looke 300. yeares further, and never finde the *Altar* in the body of the Church among the people, but alwaies inclosed at the upper end, or most eminent part of the Chancell, and the people ever divided from the Clergy, *cum celebraretur*, as himselfe tells us out of *Platina*.

Fourthly, Let it bee granted, that the Priest turneth himselfe about at the *Altar*, and that this reason is yeelded for the same; *In medio Ecclesie aperui os meum*; doth it therefore follow, that the Priest and the *Altar* stood in the body of the Church among the people? Could not the Priest turne himselfe about at the *Altar*, and say: *I opened my mouth in the midst of the Congregation*, but the *Altar* must needs thereupon stand in the midst of the Church? When supplication, intercession, consecration, and giving of thanks unto God the Father, were finished by the Priest, with his face unto the East; and

Concil. Carthag. 3. Ca. 23.  
cum Altari  
assistitur semper ad patrem  
dirigitur oratio.



and the next office to be performed, being to blesse the people who alwaies kneeled below him, and were divided from him, and did not stand about, or above him, and the holy *Altar* it selfe; Is it not fit hee turne him (after reverence done towards the holy *Altar*), and with his face into the West, blesse the Congregation of the Lord, and doe it upon this ground, *aperui os in medio Ecclesie*? but this Author will conclude, that therefore the Quire stood in the body of the Church among the people. *David* praised God *In medio Ecclesie*, yet no man can from thence inferre, that he stood in the *Sanctum Sanctorum*, where the Lord appeared, and spake in the midst of the people. The Bishop, wee see daily in our Cathedrall Churches, standing in his Throne, turneth his face to the people, and dismisseth them with the blessing, is truly said to open his mouth *in medio ecclesie*; as *Aaron*, when hee did the like at the doore of the Tabernacle of the Congregation; yet doth his Throne stand in the Quire for all that, and did never stand in the body of the Church among the people, notwithstanding his, *aperui os in medio ecclesie*. If this Author would stand to *Durandus* his determination of this matter, hee should sooner finde the people shut out of the midst of the Quire, than the Quire shut up in the midst of the people, (if *Ordo Romanus* be considered, which *Durandus* examined as exactly as any man else.)

So that for a conclusion, I may say of this man, as the Steward does of those that make a Feast, *They keepe their worst wine till the last*; so hath hee kept his worst arguments till the last. If that which hee brings out of *Eusebius*, *S. Austin*, and the fifth Councell of *Constantinople*, will not save him from perishing in this cause; it will

will be bootlesse to catch at *Durandus*, or *Platina* either.  
Let him bring in these, and they will pluck *Ordo Romanus* after them; and then has he ordered the matter well, in his Lettered Institutions delivered to the Vicar. For certainly, if there be good reason, that *Durandus* carry a hard hand against the Vicar, if he bee for the Penman; it is as good reason that the Penman feele it as hard upon him, if hee speake for the Vicar. This Millstone of a consequence the Author has whelmed upon himselfe, under which I leave him (as *Durandus* himselfe was once left *sub lapide duro*;) and how he will quit himselfe, *nescio, nec ego curo*. But though this mans proofes borrowed of antiquity, faile him for his project in taking away of *Altars*, Or setting them, or rather *Communion Tables*, up in the body of the Church among the people; yet he may hope of better successe from the Orders, and Articles of our owne Church. True: this is indeed his endeavour, but if hee have the Father for enemy, it is a desperate assay to raise a party for him of his children. But I forbear to censure him, and take leave to follow him, and behold the issue. Thus hee writeth to the Vicar.



## CAP. XVIII.

## The Letter.

If you should erect such an Altar, that is (an Altar at the upper end of the Quire, or set the Table Altarwise, or fix it in the Quire, or not remove it into the body of the Church) your discretion will prove the only holocaust. For you subscribed when you came to your place, That the other Oblation, which the Papists were wont to offer upon their Altars, is a blasphemous figment, and pernicious imposture, in the 31. Article: and also that we in the Church of England ought to take heed, lest our Communion of a memory be made a Sacrifice, In the first Homily of the Sacrament.

*The consent and testimony of Fathers ought to be revered: What office at the Altar might be performed by none but Priests. Of Sacrifices mentioned in the holy Fathers of the purest times. Of S. Iustin, S. Irenæus, Tertullian, S. Cyprian, S. Chrysostome, S. Ambrose. S. Augustine. The Councell of Carthage, &c Whether the Churches box, or bason, be as properly an Altar for spirituall Sacrifices, as the holy Table.*

**T**HE purpose of this Author was, doubtlesse, to astonish the poore Vicar, and to cast him into a Trance, and to take away the use of his senses, that he should not understand nor see any difference, betweene having an *Altar*, or setting the Lords Table Altarwise (as our Diocesane, and the Governours of our Church have ordered) and the bringing in of that other Oblation, which the Papists offer upon their *Altars*. What this other Oblation is he tels us not now, nor named before. One of the twaine, sure, had beene requisite for him that meant to deale clearely. Thus (whether out of ignorance, or guile) he involves himselfe, and perplexeth the poore Vicar. For the good man finds himselfe metamorphosed into a Papist, hee knowes not how: his intention made that other *oblation* God knowes what. The *Lords Table* set *Altar*-wise, resolved a blasphemous figment, and a pernicious imposture: and all this done against himselfe, by no body but himselfe, under his owne hand, when hee subscribed to the 31. Article. Here is a knack of art dexteriously and swiftly

swiftly performed, if it would hold. But God forbid, that any Impostor should make a man, what God never made him: Though what this man fetcheth about nimbly and invisibly, in a refined way of giving satisfaction and advice, blunt malice practiseth daily with downeright strokes. But that the Vicar may keepe his owne shape against all practises of transformation, it stands him in hand to have a double guard alwayes about him, of the holy Fathers, and blessed Martyrs of the Primitive Church, and of the learned and godly Fathers of our owne Church. Against these two, Inchanters have no power, *charme they never so wisely*, or rudely. The first thing then to bee done for the poore mans security, against mishapening of him into a Papist, is, to shew this; That in case hee had prevailed in his desire to bring in an *Altar*, or to set the *Lords board* Altar-wise, (which thanks bee to God, is now done by our Bishops direction) yet neither his *Altar*, nor Oblation, nor Sacrifice would have beene condemned for *blasphemous figments*, or *dangerous deceits*; the ancient and holy Fathers and blessed Martyrs being Iudges.

I hope there is no man but will reverence the authority of these Fathers, and not cast any such imputation upon them, as to say in the censorious straine of our bold Centurists, that they speake not according to the custome of the Scriptures; or that they did obscure the true doctrine and right use of the Lords Supper; or that by their liberty and impropriety of speech, they brought diverse inconveniencies to Gods Church. Let such boldnesse bee farre from good children, to teach their Fathers to speake. *Kemnitius* teacheth them more modestly and goodnesse: *Bona mentes plurimum mouen-*

*Kemnit. fol.*  
775. Can 23  
de concionat.  
1571.

*sur consensu & testimonio antiquitatis*: The Fathers of our Church testifie the like reverence, not allowing any Preachers doctrine, but such as the ancient Fathers have reaped, and gathered out of holy Scripture to his hand.

Let therefore the Fathers themselves speake whether *Altars*, and all manner of Oblations, and Sacrifices, (praifes, and thanksgiving excepted) were had in such abomination, that they were esteemed blasphemous figments, and dangerous deceits.

S. Iustin Dia-  
log. cū Triph.

The Prophet *Malachi*, saith S. *Iustin Martyr*, did prophesie *de sacrificiis gentium*, of the Sacrifices which the *Gentiles* should offer in every place, that is, *De pane Eucharistia, & Paculo Eucharistia*: It appeareth that S. *Iustin* that holy Martyr, did call the Eucharist a Sacrifice, and hath the Prophet for his warrant, *Anno 150*.

S. Iren. l. 4. c. 32

S. *Irenaeus* also saith, that when Christ tooke the Bread and the Wine, *Gratias agit*, he gave thanks, and said the bread was his body, and confessed the wine to bee his blood, & *novi Testamenti novam dedit oblationem*; and taught a new Oblation of the New Testament; which the Church receiving from the Apostles, *in universo mundo offert Deo*, doth offer unto God in all the world. This, saith he, is that pure sacrifice offered unto God in every place, which the Prophet *Malachi* spake of before. Prayers and Almes-deeds are a Sacrifice acceptable to God, as the same holy Martyr sheweth out of S. *Paul*, *Phil. 4*. yet that is no new Oblation brought in by the Apostles, but taught from the beginning of the world in *Abels* Sacrifice, *Gen. 4*. *Anno 180*.

S. Iren. l. 4. c. 34  
Tert. l. 3. cont.  
Marc. lib. de  
orat.

*Tertullian* also cleerely sayes, that when the body of the Lord in the Eucharist is received on a solemne fasting day, two things are performed, & *participatio sacrificii*,

*fieri, & executio officii stationum*: the sacrifice is received, and the fast kept. Therefore there is no cause why some should withdraw themselves à *sacrificiorum orationibus*, from the prayers of the Sacrifices, or of the Eucharist, out of a feare to breake the devotion of their Fast before the set time. For both may stand together.

Anno 203.

The Priest (saith S. Cyprian) *Sacrificium verum & plenum tunc offert in ecclesia Deo Patri, si sic incipiat offerre secundum quod ipsum Christum videat obtulisse*: when the Priest doth use Bread, and powre Wine into the Chalice, and doth not consecrate Water only, without Wine, hee doth offer a pure sacrifice, as Christ himselfe did. *Passio est enim Domini sacrificium quod offerimus*, our sacrifice is Christs passion, because we make mention of his passion in *omnibus sacrificiis nostris*. Nay, (saith the same blessed Martyr) the Priests only duty is, *Non nisi Altari, & sacrificiis deservire, & precibus, & orationibus vacare*. And because Geminus did appoint a Clergy man his executor, whereby he was withdrawne *Ab Altari & Sacrificiis*, therefore it was ordered, *Non offerendum pro eo, nec sacrificium pro dormitione ejus celebraretur*. On the other side, the same holy Martyr is carefull to have the names of such Confessours, as dyed in prison, to be brought him, and the particular day of their departures, *Vt celebrentur hic à nobis oblationes & sacrificia*. This hee duly and ycerely performed in the behalfe of Celerinus the Martyr, and others, and takes the whole Clergy and Laity in Carthage (where he was Archbishop) to witnesse herein. For *Sacrificia pro iis semper (ut meministi) offerimus, quoties Martyrum passiones, & dies anniversaria commemoratione celebramus*, Anno 240.

S.Cyp.l.2.ep.3

S.Cyp.l.1.ep.9

S.Cyp.l.3.ep.6

S.Cyp.l.4.ep.5

S. Chryf. l. 3.  
de Sacerdot. &  
lib. 6.

S. Chryf. l. 6 de  
Sacerdotio.

S. Chryfoft. in  
1 Cor. Hom. 47.  
ad pop. Anti-  
och. & hom.  
69.

S. Ambros.  
precat. ad  
missam.

Saint *Chrysostome* also maketh often mention, of the Host, of Oblations and Sacrifices in the holy *Eucharist*. *Quum vides quod Dominus offeratur, & vides Sacerdotem in hostia occupari, & super hanc preces effundere*, doe you not conceive your selfe to be wrapt into heavenly meditations, &c. *O miraculum, O Dei benignitatem, qui cum patre sursum sedet, in illo ipso temporis articulo, omnium manibus pertractatur, ac se ipse tradit, volentibus ipsum excipere, ac completi. Fit autem id nullis praeiigiis: sed apertis, & circumspicientibus circumfistentium omnium oculis.* Heare him on still, *Per id tempus & Angeli Sacerdoti assident, & Coelestium potestatum universus ordo clamores excitat, & locus Altari vicinus in illius honorem, qui immolatur, Angelorum choris plenus est, id quod credere abunde licet, vel tanto illo sacrificio, quod sumperagitur.* This Sacrifice also sheweth the Sacerdotall dignity. *Cum autem ille, id est, Episcopus, & Spiritum Sanctum invocaveris, Sacrificiumque illud honore & reverentia plenissimum perfecerit, communi omnium Domino manibus assidue pertractato, quare ex te quoto illum in ordine collocabimus?* And againe, How shall wee receive the Sacred Host, how shall wee bee partakers of that admirable mysteric with this tongue of ours whereby our soule is defiled? How shall we partake the Lords body with a defiled tongue? For this Sacrifice *Domini sacrificium est*, and what communion hath CHRIST with Belial? This Sacrifice the Priest standing at the *Altar* offereth to God for all the world, for Bishops, for the Church, &c. Anno 398. According to our Collect on Goodfriday: and the prayer for the whole estate of Christs Church militant here upon earth.

With what feare and reverence (saith Saint *Ambrose*),  
tllud



*illud divinum & cœleste sacrificium est celebrandum? Vbi Caro tua in veritate sumitur, ubi Sanguis tuus in veritate bibitur, ubi summa imis junguntur, ubi adest præsentia Angelorum, ubi & sacerdos, & sacrificium mirabiliter est constitutum.* Thus do I come to thy *Altar* (ô Lord) though I be a sinner, *ut offeram tibi Sacrificium*, to offer to thee that Sacrifice that thou hast appointed. Receive it therefore (I beseech thee ô Lord) for thy whole Church, and for all thy people whom thou hast redeemed with thy precious blood.

We have seene (saith the same Father) the chiefe High Priest offering his blood for us; let us Priests follow him as well as we may, that we may offer a Sacrifice for the people. For though he be not now seen to offer, yet is he offered in the earth, when Christs Body is offered: *Va quoq; ipsi mihi, bonos filios diaboli gestiebat eripere, pro quibus ego quotidie instauro sacrificium.* Anno 374.

S. Amb. in  
Psal. 38.

S. Amb. l. 54  
Ep. 33.

Saint *Augustine* saith that his mother *Monicha* defired only at her death, *memoriam sui ad Altare tuum fieri, unde sciret dispensari victimam sanctam qua deletum est Chirographum.* Here is mention made both of an *Altar* and a Sacrifice. Of the blood of this Sacrifice none are forbidden to take, but herunto all are exhorted that desire eternall life. By the way then it is an injury to forbid Lay-men to partake of the blood of this Sacrifice. For Christ hath changed the Sacrifice of beasts in *hostiam secundum Melchisedech, qui panem & vinum obtulit*, and this Sacrifice *toto terrarum orbe diffusum est.* And againe, the Lord by his Prophet saith, *sacrificium, & oblationem nolui.* *Quid ergo? nos jam hoc tempore sine Sacrificio dimissi sumus? absit; perfecisti enim mihi corpus; Ablata sunt signa promittentis, quia exhibita est veritas*

S. Aug. l. 92  
Confes. ca. 13.  
S. Aug. in lib. 3.  
super Levit. q.  
57.

S. Aug. in Psal.  
33.

*promissa*: The Sacrifice of Christs body (saith the same Father) succeedeth all other sacrifices of the old Law, and for all those Sacrifices, and oblations, *Corpus ejus offertur, & participantibus ministratur*: Christ (saith he) is both the Priest and the Oblation, who hath power to make the daily Sacrament thereof to be *Ecclesie Sacrificium*. That as the Church is offered by him in her Head, so is he offered by her, as his Body. And when the Sacrifice of our Mediator is offered, it cannot be denied but the soules of the faithfull are hereby eased. This oblation the same Father calleth *sumum & verissimum sacrificium*; and saith, that at the memories of Martyrs *Deo offertur Sacrificium Christianorum*. We do not, saith the same Father, set up *Altars* to sacrifice to Martyrs, but *Sacrificium immolamus uni Deo*, but we offer Sacrifice to God alone, both their God, and ours. *Ipsum verò Sacrificium corpus est Christi*, which is not offered to them (for themselves and the body of Christ,) but unto God. For what faithfull man did ever heare the Priest, standing at the *Altar*, over the body of a Martyr, say thus, *offerotibi sacrificium Petre, vel Paule, vel Cypriane, cum apud eorum memorias offeratur Deo*? True it is, saith the same Father, the martyrs *suo loco, & ordine nominantur, non tamen à Sacerdote, qui sacrificat, invocantur*: S. Augustine alloweth not of invocation of Saints, but of commemorations, and thanksgiving for those that are departed. And for this cause he and Epiphanius condemne *Arrius* for an heretick. And *Vigiliantius* escapes little better with S. Hierome, in that interrogatory, *Malè ergo facis Romanus Episcopus, qui super mortuorum hominum Petri & Pauli, secundum nos ossa veneranda, secundum te vilem pulvisculum offert Domino sacrificia, & tumulos eorum Christi arbitratur Altaria?*

It

S. Aug. in Orat.  
Psal. 39.S. Aug. de Civ.  
l. 17. c. 10. & l.  
10. c. 10.S. Aug. Enchir.  
cap. 120.S. Aug. de Civ.  
l. 23. c. 8.S. Aug. de sp. &  
lit. ca. 11. & de  
Civ. l. 8. c. 27.S. Aug. de Civ.  
l. 23. c. 10.S. Aug. de Civ.  
l. 8. c. 27.S. Aug. de Civ.  
l. 2. c. 10.S. Aug. de hz.  
rel. c. 53.S. Epiph. hz.  
rel. 75.

It appeareth by that which hath been said, that there were *Altars*, and Oblations, and Sacrifices which the Fathers allowed; and if these be used as they ought to be, and as these holy Saints of God used them, this man ought not to score them up amongst blasphemous figments and dangerous deceits, nor the users, amongst hereticks, without wronging the blessed Saints of God that continually behold his presence, into whose society God grant both him and me to come.

To conclude, this constant doctrine of the holy Fathers concerning *Altars*, *Oblations* and *Sacrifices*, is confirmed by the Canons of sundry Councils. And in these also we may observe some difference made of Sacrifices. There we see Sacrifices which Lay-men might offer, as Sacrifices of Praise, Prayer, Almes-deeds, and the like; and there were Sacrifices, which neither they, nor Deacons neither might offer, and such were those Sacrifices whereof the Fathers make so often mention, that are offered at the holy *Altar*. Of such the *Nicene* Council speaketh: *Diaconi offerendi Sacrificii non habent potestatem*, and the Council of *Carthage*. *Conc. Bracarense*, and many more. All Gods people, men and women were allowed to offer some Sacrifices, to commemorate the death of Christ upon the crosse, to offer all manner of spirituall and Christian Sacrifices, of Fasting, Prayer, Mortification, Almes-deeds, praising of God, reading and preaching of Gods Word: but the Sacrifice of the *Altar*, where the Priest prayes for the people, where the Death and passion of Iesus Christ is commemorated in the consecration of the Bread and Wine, and breaking and delivering them to the faithful; is the particular function of the Priest to perform, and is performed only at the *Altar*, or *holy Table*, and

Concil. Nic.

ca. 14.

Concil. Carth.

3. c. 24. & 4.

79.

Concil. Bracaren. c. 34. & 39.

Holy Table.  
76.

and so much the *Lincolne shire Minister* yeeldeth unto, saying that no place in all the Church doth offer unto us the body and bloud of Christ in the outward formes of bread and wine, besides the holy Table onely. Thus he; And hereupon I do appeale (to use the Ministers own words) to all indifferent men, that pretend any knowledge in Divinity, if the reading Pew, the Pulpit, or any other place in the Church, or the Churches box or bason, be as properly an Altar, all things considered, as is our holy Table, howsoever situated or disposed, in regard that there be spirituall sacrifices, which the Priest onely can offer, and offer onely at the holy Altar, or Lords board, which cannot at all be deduced out of Te Deum, or Benedictus, said in the Quire or reading Pew. For the words of consecration (which no Deacon may use) cannot be thence deduced.

When the Priest lawfully ordained doth use the words of consecration, and other prayers appointed, and doth receive and distribute the holy Eucharist, he doth offer a spirituall sacrifice, which no Lay-man, or woman: no nor yet any Deacon may use. Therefore this *Lincolne shire Minister* cannot but see his own error, and call to mind what himselfe delivereth. And therefore let the indifferent reader judge what cause is given in all that hath been said now, or before by the author of the *Coale*, or other Divines of our Church, whom he scornfully calleth *judicious Rabbies*, to cast jealousies in the minds of good Christians, as though they meant somewhat else, than, for feare of our gracious King, they durst speak out. Thus we see *Altars*, Oblations and Sacrifices were in common use amongst the most holy Saints of God that ever lived; therefore farre be it from this man, to condemne these, or the like in our Church for blasphemous figments, and pernicious

tious impostures. Farre be it (I say) from him, even as farre as it was from the mind of those learned, and godly Fathers, that framed the 31. Article, whose meaning may yet more cleerely appeare from the declaration made therof by their successors in place, piety and learning, whereof we are now to speake.



C A P: XIX.

*The meaning of the 31. Article delivered. What Sacrifices are blasphemous fables and dangerous deceits. The doctrine of our Church herein taught by Bilhop Mountague, Bilhop Andrewes, Bilhop White, and Mr. Calaubon. Homilie of Sacraments. King James, of blessed memory, allowed of Sacrifices of Commemoration.*

**I**T is very meet that wee inquire more narrowly into the meaning of the 31. Article. For we may be sure, that those godly and learned Fathers of our Church, that give strict charge to private Preachers, that they shall take heed, that they teach nothing in their Preaching which they would have the people religiously to believe, and observe, but that which is agreeable to the doctrine of the old Testament, or the New; and that which the Catholick Fathers, and ancient Bishops have gathered out of that doctrine, will not censure the constant doctrine of the Fathers, and primitive Church, for blasphemous Fables, and dangerous deceits: nor yet involve, and lap *Chemnitius*, *Gerardus*, and other sound Protestants, yet such as suffer *Altars* still to stand, (as this Author tells us) within any plait, or fold of that their censure.

Can. 2. *Anag.*  
1571,

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The words of the 31. Article, whereunto this lettered man relateth, are these; *The Sacrifice of Masses, in the which it was commonly said, that the Priests did offer Christ, for the quick and the dead, to have remission of paine and guilt; were blasphemous Fables, and dangerous deceits.* Now let us heare what is the true, and Orthodox meaning hereof, out of the mouths of the most learned men of our Church, and such as the most learned Prince that ever was in the kingdome, King James of happy memory allowed and set on worke, to deliver the mind of the Church and of himselfe in this very point. And in this ranke I begin with Bishop Mountague.

Appeal. c. 29.

Bishop Mountague speaking (as he saith himselfe) in Bishop Mortons words, saith thus; I beleeve no such Sacrifice of the Altar, as the Church of Rome doth: I fancy no such Altars, as they imploy, though I professe a Sacrifice, and an Altar. And a little after speaking of his adversaries, saith thus; *I have so good opinion of your understanding, though weake, that you will confesse the blessed Sacrament of the Altar, (or Communion Table, whether you please) to be a Sacrifice, not propitiatory, as they call it, for the living and dead, not an externall, visible, true, & proper Sacrifice; but only representative, rememorative, and spirituall Sacrifice.* Now if you grant a Sacrifice, why deny you an Altar? And, againe. *I have used the phrase of Altar for the Communion Table, according to the maner of antiquity, and am like enough sometimes to use it still: nor nor will I abstaine, notwithstanding your objection, to follow the steps, and practise of antiquity, in using the words Sacrifice, and Priest-hood also, and yet bee further from Popery in that practice, than you from Puritanisme; or any Puritane indeed from true Popery, being two birds of one feather.* It appeareth plainly from hence, that our Church doth not condemne



condemne the Sacrifice of the *Altar*, mentioned in the holy Fathers, for blasphemous figments and dangerous deceits, but the Sacrifice of Masses: because the common opinion held of them, was that they were propitiatory, externall, visible, true and proper Sacrifices for the quick, and the dead. For had they beene commonly held to be no more, but representative, rememorative, and spirituall Sacrifices, our *Church* would not then, doth not now finde any fault with them.

Grav. Error. 36  
pag. 167.

What the fault is, the said most learned, and acute Bishop proveth out of Saint Cyprian in this sort. *Nam si Iesus Christus Dominus Deus & Pastor, ipse est summus Sacerdos Dei Patris, & sacrificium Patri seipsum obtulit, & hoc fieri in sui commemorationem præcepit, utiq; ille Sacerdos vice Christi verè fungitur, qui id quod Christus fecit imitatur, & sacrificium verum, ac plenum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre, secundum quod ipsum Christum videas obtulisse.* You do not this (saith he to the *Gaggw*) therefore in Saint Cyprians judgement, your Sacrifice is neither full, nor true.

The like doth the Reverend Bishop of *Elie* avouch, turning his speech to the Cardinall, and saying thus; *At vos tollite de missa transubstantiationem vestram: nec dicit nobiscum licetis de Sacrificio. Memoriam ibi Sacrificii datus non invisi. Sacrificari ibi Christum vestrum de pane factum, nunquam daturi. Sacrificii vocem scitis Rex Patribus usurpatum: nec ponit inter res novas, ut vestri in missa Sacrificii & audet, & ponit.* Take you Transubstantiation out of the Masse, and we will not contend w<sup>th</sup> you about a Sacrifice. A memory of a Sacrifice we grant: but grant we will never, that *Christ* made of bread is Sacrificed. The word Sacrifice is in use among the Fathers, this the King knoweth well enough, and hee placeth it

L. Eliens. ad  
Card. Bellar. i  
Apol. Resp. ca.  
8. p. 124.



White Ordo-  
doze faitb; un-  
derth. 26. p.  
34<sup>o</sup>.

not among Novelties, as he doth the Sacrifice in your Masse. Will you be pleased, yet further to heare of the doctrine of our Church in this particular, out of learned Doctor White now Lord Bishop of *Elie*. The things which wee simply condemne in the Popish Masse, are these. 1. That Christ existing in earth, covered with formes of Bread and Wine, is in his very substance offered to God his Father. 2. We reject private Masses, in which the Priest eateth alone, and undertaketh for a fee to apply the fruits thereof to particular persons. 3. That it is of equall force, with the Sacrifice of Christ upon the Crosse. 4. That it conferreth grace by the outward worke done to some kind of unjust persons. 5. That it saveth ex opere operato, for temporall punishment. 6. And is beneficiall to the defunct, as well as to the living. 7. That it depelleth all evil: both of punishment, fault and misery. 8. Or is available as the Sacrifice of Christs body to procure plenty of the fruits of the earth, and to be a remedy against Pestilence, inundations, tempest, scare-fire, &c. 9. And the administration thereof in an unknowne tongue, together with invocation of Saints, and Prayer for Soules departed, with reference to purgatory.

But because this point is exactly handled by learned Casaubon in his answer given to Cardiaall Perouss Epistle, by speciall direction of King IAMES of blessed memory; I will set it downe at large, that the minde of our Church from the late Governour of our Church may more fully appeare, and therein I will rest.

Casaub. ad Ep.  
Card. Pero.  
Resp. ad a  
sacris de Sa-  
crificio in Ec-  
clesia Christia-  
na. pag. 51.

*Veteres ecclesia Patres sacrificium in religione Christiana unum agnovisse, quod in locum successit omnium legis Mo-  
saica sacrificiorum, neque ignorat Rex, neque negat. Sed hoc sacrificium nihil esse aliud contendit, nisi commemoratio-  
nem ejus quod semel in cruce Christus Patri suo obtulit.  
Quare beatus Chrysostomus, quo frequentius nemo, hujus  
sacrificii*

sacrificia meminis in novum caput Epistola ad Hebræos, postquam dicitur nominasset, continuo subiungit, siue explanationis, siue correctionis loco, iudicium de antiquioribus dicitur. Illa locutio, iudicium de, quam vim habeat, scis ipse omnium optime. Sape autem Ecclesia Anglicana professæ est, de verbo nullam se litem moturam, si modo impetrari à vobis posset, ut pristina fide in integrum restituta, qua contra usum veteris Ecclesiæ à vobis usurpantur, tollerentur. Nam Eucharistia celebrationem siue communicantibus, & universam illam privatarum missarum nundinationem, multis etiam vestrorum Theologis damnatam, certum est à perversa doctrina de hoc sacrificio originem habuisse. Quod autem ad extrahendas defunctorum animas è flammis purgatorii, sacrificia missarum exiunguntur, & quidem sapere repetita: otiosorum hominum & simplicitate populorum ad quasi suum impie abutentium, delirium esse, Rex non dubitat. Tollantur hi, & similes hi alii crassi, fædissimi, qui apud vos obtinent, ab Ecclesia Anglicana, qua in sua Liturgia expressam sacrificii mentionem habet, facile impetraveris, ut in veteris Ecclesiæ usu acquiescas. Quamobrem serenissimus Rex, quum nuper et essent narrata, qua paulo ante in celebrissimo conventu Dominicanorum doctè fuerant à te disputata, de duplici Sacrificio, expiantis nempe, & commemorationis, siue religionis: sibi quoque, idem probari multis audientibus pronuntiavit, & nunc etiam hoc ipsum tibi confirmare meritis Majestatis iussit.

¶ It appeareth then by the resolution of this learned man, that the Kings Majesty of blessed memory alloweth of a Sacrifice of commemoration. Therefore the Lincolne-shire Minister had little reason in his proper way of refutation to call a Commemorative sacrifice a Bull, and a very strange and hideous Bull, which this calfe makes the Church to speak unto her people in; And, to lash it

Holy Table,  
104.

out yet further, he saith; *I do confesse the man hath found a true and call sacrifice, but it is a Bull,*

Taurum Neptuno; Taurum tibi pulcher Apollo:

*Which though it be not so fierce a Bull as Pius quistus his Bull, yet is a kind of a pious Bull.* Thus he. And me thinks it should not become a grave Divine in matter of this weight to suffer his wit to caper and descant; and run riot in this sort: but he might have taken up in some time, considering that his undecent language and lavish Oratory could not in the passage, but graze, and touch upon that most pious and learned Prince, who stood just before him, allowing of a *sacrifice of commemoration*; And that comes neare the very words (as himselfe confesseth) of *some learned men of the reformed Church, which call it spiritually a commemorative Sacrifice.* So that this Minister hath found hideous Bulls in men of other reformed Churches, which for his sport he will take liberty to bait, when he is set upon a merry pinne, as well as he doth the Bulls of our judicious Rabbies. Thus (not to wrong him too much by interrupting him at his Bull-baiting) it appeareth that the things which the Kings Majesty of blessed memory, and our Church condemnes, are the celebration of the Eucharist without communicants, the selling of private Masses, making againe of the suppliciorie of ignorant people, and causing them to pay more than once or twice for fetching soules out of Purgatory, by venue of the sacrifices of their Masses. This practice the King accounteth the dotage of men idly and wickedly disposed, and rejecteth as grosse and vile abuses, and such sacrifices of Masses as these, our Church condemneth as *blasphemous fables, and dangerous deceits.* To which purpose we have a very godly *covenant* given

in the Homily. *We must take heed, lest of a memory it be made a sacrifice: lest of a Communion, it be made a private eating: lest applying it for the dead, we lose the fruit that be alive.*

Homil p. 1.  
Concerning the  
Sacrament.



Cap. XX.

*The necessity of admitting Christian Altars. The standing of the Lords Table Altar-wise, or the having of Altars is not forbidden in the 31. Article, under the name of blasphemous fignments. Abuses of Altars and Sacrifices condemned, not the things themselves. What is the faith of Protestants, and Papists. In what respect the Masse is not to be allowed. The outrage of the people committed in breaking down of Altars, punishable by law. The duty of well-minded men concerning Altars.*

**I**T appeareth by that which hath been said, what *Altars* and *Sacrifices* the ancient Fathers allowed; and what the most learned of our owne Church condemneth in the 31. Article. Wherefore in my poore opinion, it is not well done, for an understanding, and well meaning man, and a son of the Church, to turne and wrest the Canon of our Church from the face of her enemies, and against her mind, (God knowes) to levell it at the heart of her dearest children and best friends. *Priests, Sacrifices, Oblations, Altar*. The Sacrament of the *Altar* is not abolished. He that will cast out these out of the Christian Church, must with them cast out *Edward the sixth.* with diverse of *M. Foxes Martyrs*, and some acts of Parliament in force. He must cast out the most learned, holy, and blessed Martyrs of the Primitive Church: nay he must cast out Priesthood,

hood, and the very Church it selfe, or have a Church without a Priesthood, about which *Cartwright* and his apprentices have been hammering their heads more than a good while.

For if there be no Christian *Altar*, there is no Christian Sacrifice; if no Christian Sacrifice, there is no Christian Priest; if there be no Christian Priest, away with the Book of Ordination of Priests and Deacons, away with the Rubrick, and the Book of Common Prayer, that directeth the Priest how to officiate, away with the authority of the Prince, or A<sup>ss</sup>es of Parliament that confirme this Book. And doublesse this and no other must be the scope of him, that sayes the name of *Altar* is abolished: that will go about to deterre him, that is earnest for an *Altar* at the upper end of the Quire, that maintaineth that the Table ought to stand *Altar-wise*, that the fixing thereof in the Quire is Canonically, that it ought not to be removed into the body of the Church, by saying, that he which should erect any such *Altar*, his discretion will prove the only holocaust to be sacrificed thereon, that such doings are against the 32. Article: To what purpose else is this confused blending and jumbling of these things, (which the *Vicar* innocently desired) with that other Oblation which the Papists were wont to offer upon their *Altars*, but to make the simple deluded people believe, that all these are alike blasphemous figments, and pernicious impostures? And that the Church that now is, is become an utter enemy to that it was in 62. and altogether departed from the Faith, and Articles of Religion then held; therefore such Priests and Priesthood ought to be cast out, and their *Altars* or *Tables* set *Altar-wise*, and their Oblations to be had in like

like abomination, with that other Oblation which the Papists were wont to offer on their *Altars*; all which are blasphemous figments, and pernicious impostures? This pernicious purpose must in reason be in the heart of this Scribe, otherwise it was utterly impertinent to scare the poore Vicar with such terrible and astounding words. And better had it beene to have kept such mortall bolts as these in store, and not to discharge them so soone, before discretion had brought him within eye-reach of the right marke. Had this man beene so wise as the Vicar was, to preside himselfe by what he sees done in the Kings or Bishops Houses or Chappels, he would have kept these shafts in his Quiver, and bestowed them as he sees M. *Casambon*, and our learned Bishops by the Kings direction doe, upon grosse and impious abuses cleerely discovered, as well in *Altars*, as in Sacrifices; and not therewith to strike through Oblations, Sacrifices, and *Altars* themselves, together with the holy and reverent use and users thereof, from whom he hath his Priesthood, Orders, Faith, and Religion too, if he have any at all. In shooting after this blinde heedlesse fashion, not the judgement only and learning, but the discretion and piety of the Archer, to his Mother the Church, and the Governours thereof, and to all reverend Antiquity, stands in greater hazzard of the shot, than the unremarkable actions of a simple Vicar.

They are not *Altars* (which still stand in the Churches of sound Protestants, and may remaine in some of ours, or to make use of their Covers, and Ornaments, Tables may bee placed in their roomes of the same length and fashion the *Altars* were of, (as this Author tels us) with which practise he also concurrerh in opinion) they are not *Altars*, I say, or Sacrifices, or Oblations,



Elieuf. Apol.  
cap. 1. p. 10.

lations, that true Christians and good Protestants have in execration, but the grosse and vile abuses of these. Against abuses only good Christians protested, and from thence received they their names. This the most learned Bishop, in his Apology for King James of happy memory, putteth the Cardinall in minde of; *Salva protestatione hac, haud ulla est fides Nostra nisi qua Vestraest, vel esse debet, velut sc. illa Catholica.* The Protestant holds the same Catholike faith which is or ought to be the same in Rome, and over all the Christian world. The Protestant hath the abuses and Novelties only (which are crept into the *Romane Church*) in detestation, not the things themselves: no, not the name of the very Masse it selfe. For as the same Reverend Bishop telleth the Cardinall in the Kings name; *In missa si missa sunt, quae cano transubstantiatione vestra est, submissa sunt, bona si locum res offent, non valde de nomine litigares Rex.* The King would like well enough of the Masse, if her Briefts would shrieve her of Transubstantiation; the name should beget no real difference.

Those therefore were not well advised, nor thoroughly informed of the doctrine of our Church, and of pious antiquity, that by their violent and unlearned clamours incited the people unto that horrible outrage committed in breaking downe of *Altars*, and caused them to boggle and spie umbrages and scandals at the things themselves, where none at all could have beene found, if these *Arietes gregis* had partaken as much of the mild temper of the sheepe, as they did of the Rams horne. But where simpliciety and ignorance is armed, nothing can be expected but a violent confusion, and the like disorder. This disorder committed *de facto* (as the Author speakes) the supreme Magistrate thought meet to punish, not by a kinde



kinde of law, but by a law yet in force to punish the same *de jure*, in case it should be committed. The law was made by *Queene Mary*, and is this. *If any shall unlawfully, contemptuously, or maliciously, of their owne power or authority put down, deface, spoile, or break down any Altar, or Altars, &c. such person or persons are to be punished, as in the law is expressed.* *Queene Mary* who made this law, did repeale the law made by *King Edward* for the authorizing of the Book of Common Prayer. *Queene Elizabeth*, who did establish *King Edwards* law for authorizing the Book of Common Prayer, did repeale *Queene Maries* repeale thereof: but that part of the Statute which concerneth the punishing of such disorderly people, that of their owne authority riotously pull downe *Altars*, &c. the said *Queene Elizabeth* of famous memory repealeth not, but it is still in force; that the Magistrate whom it concernes, may proceed against delinquents, that violate the Lords Table standing Altar-wise, or break or deface the pictures of Christ, or of Saints in Church windowes, or Crosses, and the like, upon that Statute, if any should so offend, (which God forbid) if Sergeant *Raffles* hand and starre, point and lead me not into an error,

Service and  
Sacraments  
Anno 1. Mar. &  
Anno 1. Eliz.  
ca. 5.



## CAP. XXI.

**The Letter.** *Altars crept not into the Church. Altars Consecrated with more ceremony, and regarded with more reverence, than any part of the Church, appeareth out of Bishop Iewell. On the Altar stood the Crosse of Christ in the Primitive Church, and in S. Chrysostomes time, and remained there in Q. Elizabeths Reigne sometime: Steps unto the Altar: drawne with Curtaines. Archbishops and Bishops, and all sorts of people do reverence towards the Altar. Barbarous souldiers kisse them. Penitents prostrate before them. S. Ambrose willing to be made a Sacrifice for them.*

Whether this name of *Altar* crept into the Church in a kind of complying in phrase with the people of the *Jewes*, as I have read in *Kemaisus*, *Gerardus*, and other sound Protestants (yet such as suffer *Altars* still to stand) or that it proceed from the Oblations made upon the Communion Table for the use of the Priests, and the poore, &c. the name being so many years abolished, it is fitter in my judgement that the *Altar* should stand Table-wise than the Table *Abar-wise* &c.

**T**He drift of the Author in this Epistle is the disgrace of *Altars*. To this purpose he hath framed these words to serve his turne two wayes. 1. By the manner of their comming in, and that was creeping. 2. By the meanes of their creeping in, and that was by *Complying with the Jewes*.

For as much as the most ancient and holy Fathers of the Primitive Church, and the most learned and pious Fathers of our owne Church, have Christian *Altars* and Sacrifices in due, honourable, and reverend estimation; there is no cause at all why a man not big with selfe-love, nor made to kindle a faction, *qua jam plus satis calescit*, should pick a quarrell first with them, then with their name, then with their comming in, by phrasing it so contemptuously in that terme of *creeping*, whereby is implied their comming into the Church in some base, secret, undue and unobservable manner. I dare bee bold to say, that no man of judgement, and learning, though he looke over Antiquity, as the Devill lookt over *Lincolne*,

*colne*, will say, and meane to iustifie what hee sayes by sound proofes out of good antiquity, that *Altars* crept into the Church. It were not amisse if this Pen-man would looke the face of his actions in the envious mans tares; these he shal finde crept up among the Whear, no man knowing how, when the honest Husbandman, and his servants thought no hurt, but were at rest, and asleep. The case is not so with *Altars*; the Husbandmen themselves that labour faithfully in the Lords Vineyard, the Governours of Christs Church, and the true and only successors of the Apostles brought them in by the speciall direction of Gods holy Spirit.

I shall not need to spend much time in prooffe here. of. The least thought of what hath beene said, lights up a Candle to shew the truth hereof, which no blast of Puritane mouthes set against it, is able to blow out, though *Boreas* had made his bellows in their cheekes: Sure we are by that which hath beene said, that Churches were built, and made with the very Cradle of Christianity; and when they were made, they were consecrated. For a man may as lawfully and Christianly administer the blessed Sacrament in a Barne, or Towne-Hall, as in any place that is not Consecrated to such holy uses. And when the Church was Consecrated, was not the *Altar* the chiefeest place, which with most ceremony, and devotion, was hallowed? when it was hallowed, was it not kept more carefully from prophanation, than any other part of the Church? *Levita eligatur* (sayes Saint *Ambrose*) *qui Sacrarium custodiat*, not the Vestry only, but the *Altar* belonged to his care. Was there not a feast annually kept in a joyfull remembrance of the dedication of every Church, and did not the Consecration of the *Altar* carry the name of that feast? Doth not

S. Athanas.  
Apolog. ad  
Constantium.  
Concil. Bracar.  
a. ca. 6.

S. Ambros.  
offic. lib. iv. ca.  
36.  
Concil. Agath.  
ca. 14.

S. Aug. de tem.  
Ser. 253. 255.

- S. Augustine* say, my brethren, you know right wel that to day *consecrationem Altaris celebramus*? was not the *Altar* set, & fixed in the most eminent place of all the Church? The Readers Tribunal stood in the body of the Church, *in loco editorii*, in a place exalted above the rest there. But was not the *Altar* set in *sacrarie*, or *Sanctis Sanctorum*, in the highest place of all; whereunto the Priest ascended by certaine steps and degrees, and when they did so ascend, were there not *Plalmes* of degrees sung, called for that cause *Graduals*? were not tythes of greatest sanctity given to the *Altar*? was it not the only place whither none but Priests might be allowed to come to officiate? was not the holy *Eucharist* there, and no where else Consecrated? Durst the Priests themselves ascend thither without doing lowly reverence three severall times? Was not this holy *Altar* and the mysteries thereof, at some time kept veyled from the eyes of most men? doth not King *Edward* the sixth call it *Sacro-sanctum Altare* in his writ to the Bishop? Doth not *S. Nyssen* say, *Altare hoc Sanctum*, &c. this holy *Altar*, at which we stand, is in his owne nature no more but a stone, such as our houses are made of, but being Consecrated, and Dedicated, *benedictionem accepit*, and is become *mensa sancta*, *Altare immaculatum*, & *quod non amplius ab omnibus, sed a solis sacerdotibus, iisq; venerantibus, contrahatur*? Veneration towards the *Altar* was then required, and practised. Doth not the most holy, and blessed Archbishop (as the fifth Councell calls him) performe his low obedience toward the holy *Altar*, and exhort all others to do the like? doth he not say *adoremus primum Sacro sanctum Altare*? did not the reverence of holy *Altare* prevaile so farre with the furious Souldiers, and barbarous Goths, that in all humillity they willingly fall downe, and kisse the holy *Altar*? doth not
- Tertullian*
- Euseb. l. 10. c.
- Liturg. Basil. & Chrysost.
- Liturg. Chryf.
- S. Chrysost. Hom. 6. 1. ad pop. Antioch.
- S. Nyssen. de Baptisn.
- Concl. Constantinop. 5.
- S. Ambrosius. E. 11.

*Tertullian* say, that in his time *Altars* were had in that reverence, that their Penitents used *adgeniculari*, to fall down upon their knees, praying to God, and taking absolution before them: doth not *S. Chrysostome* say, *dum videt sublimata vela, tum cogit a caelum ipsum sursum referari, angelosq; descendere?* when the Curtaines are drawne by our hearts, which even then we are bidden to lift up unto the Lord, conceive Heaven it selfe to be open to us; when *Iesus Christ* is given to the faithfull Communicant, who, we may be sure commeth not alone, but with the blessed Spirit, attended with his blessed Angels, whom he hath made ministering Spirits for their good, who shall bee heires of salvation. Doth not the same Father say, *Semper in Altari manere solet Christi Crux?* the Crosse of *Christ* alwayes used to stand upon the *Altar*: doth not *Beatus Remigius* say out of *Tertullian* and *Lactantius*, that in those times Christians had no other Images in their Churches, *praterquam crucis signum super Aram, ad orientem versus, ut mentem oculosq; in caelum, ubi Pater est omnium, erigerent expansis manibus?* but only the Crosse of *Christ* which stood upon the *Altar*? And is it not also said, that the *Altar*, which stood in former Princes times, consined in *Queene Elizabeths Chappell* with the Crosse upon it? Doth not *Bishop Jewell*, in the place cited by the Author, confirme the greatest part of all that hath beene said? And are these Arguments, that *Altars* crept into the Church? If the Governours of the Church had come into see the furniture of the Church, as the good man of the house did to see his guests; and had espied there an *Altar*, amongst sundry other consecrate things, would they not at one time or other, have questioned some or other for it, and have said, Friend how came this hither? Neither the *Altar* nor his furniture, be such guests, or wedding

*S. Chrysost.*  
hom. 3. in Ep.

*S. Chrysost.* in  
Orat. an Chri-  
stus sit Deus.  
*B. Renan.* in  
Apolog. Ter-  
tul. pag. 834.

P. D. M.

Holy Table.  
p. 3. 3.

wedding garments, as I look to find here, and therefore do you take it, and cast it unto utter darknesse. There it was bred, and so crept in hither : and there let it be buried. But the case yee see is quite otherwise, they honour, reverence, and adore toward it, for his sake whose Sacrament is Consecrated thereon ; And this is the first man amongst the sonnes of the Church, and good Christians that hold the Catholicke faith, that I can finde, that saith *Altars* crept into the Church. And if he be not, I hope he will discover himselfe, and tell us by whom he doth president himselfe. I am sure, not by Kings or Bishops Chappels, or Cathedrall Churches, or by any true Christian member of them. What *Julian*, what *Enstathius*, what the *Arrians*, *Donatists*, *Maniches*, *Mes-salians*, and such as these have said, or done to the despite of the *Altars* in the holy Catholike Church, I hope shall not make him a precedent to reigle himselfe by, to disgrace the Lords board set *Altarwise* in Cathedrall Churches and the Kings Chappels, such *Altars* being no otherwise used in our Church, than the most holy Fathers that ever lived used them.

But if *Altars* crept into the Church, I would but know how he & I came in. I will begin w<sup>th</sup> my selfe. I had my Ordination from Bishop *Dove* : he had his Consecration from Archbishop *Whitgust*, and the Archbishop his from the undoubted successors of *S. Peter*, and of our Saviour Christ : Here is no *creeping* in all this. And I perswade my selfe he crept not into his, if he had orders in the Church of England. If the Porter or Sexton had led him aside in the night into the Belfrey, and had put what belongs to his custody into his hand, and so he had stole up to the Chancell, this had beene *Creeping*. But Priests in our Church have their Ordination usually at the

the 4. *tempora*, they prepare or ought to prepare themselves with Fasting and Prayer three dayes before : and at the Ordination they kneel upon their knees before the holy *Altar*. The Bishop and they pray before the holy *Altar*, then is given imposition of hands before the holy *Altar*, then the Bishop taketh the holy Gospels from the holy *Altar*, and delivereth the same into the hands of him that is ordained, who maketh solemne protestation before Almighty God, meekely kneeling still upon his knees before the holy *Altar*, and in the presence of the Bishop and the whole Congregation, that he will read these holy bookes, &c. Here is no *creeping*; but this holy action is solemnely performed, and done openly before all *Israel*, and before this *Sunne*. But if the *Altar* had crept in, then the Bishop had crept in much more, (for no Bishop was enthronized before his *Altar* was Consecrated) and if the Bishop crept in, then I am sure, hee himselfe crept in; and if he crept in, the Sextons might doe well to shew him the way out. For without the Church militant, and triumphant, in earth, and in heaven, *shall be dogges, and whosoever maketh, or telleth lyes.* And with untruth this saying (that *Altars crept into the Church*) hath more affinity than I could wish, and more than all the water in his well can wash off, if he make not ignorance his refuge, and save himself under the shadow of her wings. And thus much of the manner of creeping in of *Altars*.





## CAP. XXII.

*Complying with the Iewes, doth not argue the creeping in of Altars. The enemies of the Church have long since pickt a quarrell at her Altars, and her Priests. The Councell of Aquisgrane defendeth them. At what houre of the day Altars came in. Christian Altars came in at Noahs flood: and have so continued in the Christian Church ever since. Danger to meddle with holy and consecrate things. King Iames of blessed memory, washed his hands of meddling with them. The polisy of the Christian Church was framed by the patterne of the Iewish Church. Sonne of the Church, an honourable name. The complying of Sabbatarians with the Iewes.*

**I**N the next place the *Author* shewes the meanes whereby *Altars* crept into the Church, and that is, By a certaine complying in phrase with the people of the Iewes. Now see what a froward or blinde destiny, haunted, and led the Secretary of this Letter. For that very reason which he brings to prove the creeping in of *Altars*, doth cleerly demonstrate, that they did not creepe in. He tels us what hee has read in *Kemnitius*, *Gerardus*, and other sound Protestants, yet such as suffer *Altars* still to stand. It appeares he sailed not far for his gold. And the Commodities w<sup>ch</sup> he brings, are common upon every petty Chapmans stall, and such as will be his utter undoing in this cause, when they come to be rifled into. *The Complying in phrase with the people of the Iewes, is the meanes whereby Altars crept in*, say you: By I say, (and I hope

to produce those that will make it good,) that this complying, both in phrase and in other respects, is the onely assurance that we have, that *Altars* did not creepe in, but were brought in, or rather continued in the Christian Church of the Gentiles, from the Christian Church of the Jewes, and were alwayes in both these in honourable and reverend estimation; and ought not to be turned off by any Christian so disgracefully.

There is not any one ancient Father that ever I see, who doth not deriver the polity of the Christian Church, and take their patterne in laying downe the platforme thereof from Gods Church among the Jewes, as well before *Moses*, as after: as well in externall Rites and Ceremonies, as in the internall, spirituall and essentiall parts of Gods service; I shall take as little paines for this rich and sure commodity, as the Authour did for the ruine of his cause. The Councell of *Aquisgrane*, just 800. yeares agoe, hath furnisht me abundantly, that I need looke no further.

There were in those times some Factors for the Synagogue of Sathan, that would not be pleased neither with *Priests*, *Altars*, *Oblations*, *Sacrifices*, nor with the very Churches, and Houses of God themselves, or any consecrated things, but kindly perswaded themselves, that some of these they might pull downe and cast out, and make the rest their prey. These things were made common Table-talk, and the food of Conventicles, and in the end it was commonly given out, *Hac non ex* *authoritate divina constare*, that all these and the like had but slender, or no ground in holy Scripture, *Sed potius* *arbitrario cordis nostri* (say the Bishops) *imò cupiditate*, & *quadam inventione commenta esse*, but by some slye device of our owne were brought in, or (as this man

Concil. Aquisgrane: sub Pipino filio Ludovici pii imp. 1. lib. 1. Anno 836.

speaks) crept into the Church. These things being by the carefull Spies, and witty Agents, at times buz'd into the Kings cares; The godly and learned Fathers of that Councell think fit to present an humble declaration of the truth concerning these matters, and give his Highnesse to understand, that if these Objectors and Surmisers would diligently read, and seriously weigh, what in that writing was contained; they would be brought to acknowledge, *Nos qua Dei sunt, & ad vestram salvationem, & ad regni stabilimentum*, that the things which are established in the Church, and which we have delivered, are the things of God, and such as make for your Majesties eternall salvation, and for the establishing of your Kingdomes and Dominions: *Se verò*, but those that say, that these things crept into the Church, *Ea qua sunt mundi, & Dei voluntati usq; quaque contraria existunt, & ad animarum interitum pertinent, absq; dubio loqui.* To come home then to the very point, whether *Altars* crept into the Christian Church, by a kind of complying in phrase with the Iewes; let the authority of S. *Ambrose* commend one ground of Christianity to those that hold by that Title: *Accipe qua dico, anteriora esse mysteria Christianorum quam Iudeorum.* Christians are more ancient than Iewes, so are the mysteries of their religion, their Sacraments, Sacrifices, *Altars* more ancient, than any of these among the Iewes. Therefore the dreame of complying must needs be idle.

(There are twelve houres of the day, and in one of these, *Altars* came into the Christian Church. They crept not in by complying. And the Councel of *Aquisgrane* will tell us plainly, at what houre of the day they came in. The Morning of the World was from *Adam*

to

S. Amb. lib. 4.  
cap. 3. de Sa-  
cram.

S Greg. Hom.  
19. in Mat.

to Noah (saith S. Gregory) the third houre from Noah to Abraham, the sixth houre from Abraham to Moses, the ninth houre from Moses to Christ, the twelfth houre from Christ to the worlds end. At what houre of the day now did *Altars* come in? Heare these holy Fathers speak, True it is (say they) *Religio primum capit sine Altare ab Abel iusto*: Religion at first was without an *Altar*. *Altars* came not in at Sun-rise. This man would then have said, they crept in under some cloud. Or to learn to language it from the *Lincolne-shire Minister*, that *there was a time, which the French men call entre chien & loup*, so early in the morning of religion, as a man could not (without some speciall character) discern a dog from a wolf. Well, the third houre was from Noah to Abraham. And now *Arrige aures, Pamphile*: for we are upon the very houre of the coming in of *Altars*. Noah being preserved from the great danger of the flood, *Non extra Altare, sed jam supra Altare holocausta Deo obtulit*; he offered holocausts upon an *Altar*. And if the *Vicar* had erected such an *Altar*, the only holocaust needed not to have been his discretion, except he would have been as prodigall with his discretion as this Author; for there were sacrifices of thanks and praise which Noah taught him to offer on an *Altar*. Come we to the sixth houre: *Those that are drunken are drunken in the night*; and those that creep into houses, creep into them in the night. Abraham, whose sons we are, not by nature, but by grace, at this very houre, in the cleare light of faith, built two *Altars* in one Chapter, one in *Moreh*, and another in *Bethel*. And now under Abraham, and Melchisedech was the Christian Church in the prime. For the Church of the Iews (sayes S. Ambrose) began not before Abrahams Ne-

Conc. Aquisg.

Holy Table, 93

Gen. 12. 7, 8.

Elieus. Apol.  
ca. 6. p. 137.

Gen 22. 9.

phewes son was grown up to mans estate. Now it is to be observed (say these holy Fathers) *Quanta fidei, quantaque devotionis*, how faithfull and devout this blessed Patriarch was, who because *Deo credidit, Deoq; Altaria erexit, cultumq; ejus venerando dilexit*, he believed in God, and erected *Altars* to him, God therefore blessed him, and caused *semen ejus multiplicari, etq; amplissima regna, terrarq; dari, & de hostibus triumphari; nec non & in suo semine, quod est Christus, gentes, quae nos sumus, benedici*: *Abraham's* seed was multiplied, and upon him were large Kingdomes and Territories bestowed, all his enemies subdued, and in him were the Gentiles, that is, our selves, eternally blessed, because he erected *Altars* to God, and honoured his service. And againe, say the same Fathers, if *Abraham* for these causes was blessed, *Dubium non est, quin Altarium sanctorum eversores, & sacrarum rerum, quibus in istis Altaribus Deo famulandum est, surreptores damnentur*; there is no doubt, but they put their salvation in great hazzard, that undermine *Altars*, and put their hands to the taking away of holy things, that belong to *Altars*, by their consecration, as Tythes and offerings do, and the like: from which impiety K. JAMES of blessed memory washed his hands. *Populari enim res sacras, & ad usus nescio quos (certè parùm sacros) addicere, bonis omnibus, Regi autem ante omnes displicet, quo nemo à sacris alienandis alienior; maleq; illum habuit, quod quae devota erant, prater votentium mentes ab alienata erant*, as testifieth famous *Elie*. And so we see, and all posterities doubtlesse shall see, how God hath blessed his seed, and propagated his Kingdomes, and subdued his enemies, as was affirmed of King *Pepin* by these holy Fathers, to whom I return, and with them to *Abraham*. For so zealous was the  
Father

Father of the faithfull; that he not only built an *Altar*, but was ready to sacrifice his son upon it. *Isaac* also *Gen. 22. 15.* edificavit *Altare*, and therefore the Lord promised a blessing to him and his seed. But Religion and Devotion increased much more with *Iacob*, who did not only erect *Altars*, and consecrate them; and powre oyle on them; but made further promise of devoting his Tythes to the Lord. Now marke what inference these holy Fathers make from hence, and then judge whether *Altars* crept into the Church, or whether the complying of Christians with these fathers of the *Jewes*, do not argue, that *Altars* did not creep into the Church; but were received with publike honour, and devotion. *Vnde hodie Christiana religio exemplum sumens ex antiqua patrum traditione, domos in honorem Dei edificat, ac dedicat, & Altaria erigit, eisq; oleum superfundit.* Whereupon Christian Religion taking their example from hence, do build and dedicate houses to God, and erect *Altars*, and do receive many precious gifts and oblations of Gods people, for the honour of his house and service, and for the use and benefit of his Priests, and of the poore. And we advise him that goeth about to impropriate these things to his own use, and to withdraw them from the uses, which the Dedicators and Donors intended to remember, *Cujus sit discriminis & damnationis*, into what danger of damnation he putteth himselfe.

The ninth houre is from *Moses* to *Christ*. And how *Altars* were in an open and honourable manner brought from the Church of the Christians into the Church of the *Jewes* at this houre of the day, the same holy Fathers shew out of the books of *Moses*, *Ioshuah*, *Iudges*, and from the deeds of *David*, *Salomon*, and the *Machabees*,

bees, even to Christs time; and conclude thus; *Hec idcirco posuimus, ut animadvertatur, quantum apud divinam majestatem valeat, & veneratio divini cultus, & erectio Altarium.* And from hence the same Fathers inferre (which saves me a great deale of labour) *ex sanctorum Patrum explanationibus*, out of the expositions of the holy Fathers in the best and ancient times, that *Christian Churches* took their president in erecting *Altars*; so that their complying herein with the people of the *Jewes*, is a cleere argument that *Altars* did not creep into the *Christian Church*. For that the *Tabernacle typum gerebat futura Christi Eccles.* and that the *Temple* likewise *typum gesserit S. Dei Ecclesia, nullus sanum sapiens ignorat*: no man that has not his understanding tackt, and the eye thereof turned after the humour of the men of *Gr.* as the Marigold turns with the Sun, wil impeach the setting of *Altars*, or the Lords Table *Altar. wise* in any *Christian Church*, by terming their comming in to be creeping, and to be the worse thought of for their complying with the people of the *Jewes*. For is it not fit there should be a complying and correspondency betweene the type or figure; and the substance which *Christian Altars* are in regard of the *Altars* among the people of the *Jewes*? Wherefore since *Altars* in the *Christian Church* comply so fitly with the *Altars* in the *Jewish Church*; it is an argument, that the *Church* wherein they are is a true *Christian Church*; and that the honour donethem is no other, than in truth belongs to them. For if their types were had in singular honour among the *Jewes*, then the substance ought to be had in much more honour among *Christians*. And it is not the part of a good *Christian Sanum intelligens*, that is sound at heart, to speak so unlike the servant of Christ, and a good



good Christian, and so like a Pensioner to the men of *Grantham*, as to say, that *Altars crept into the Church by a kind of complying with the people of the Jewes.*

The twelfth hour is from the death of Christ to the end of the world, and how the Church of God set it self to comply with the Church of the Jewes in erecting, dedicating and consecrating Churches and *Altars*, ordaining of Priests and Levites, appointing, and receiving of oblations, offering Sacrifices, and conforming Christs Church to the true pattern thereof shewed to *Moses* in the Mount, & lively presented in the Tabernacle and Temple, the same holy Fathers take upon them to demonstrate *ex sanctorum Patrum eloquiis*, out of the doctrine of holy Fathers. Can any man say then, that *Altars* crept into the Church? as the Tables of money-changers came into the Temple, & were set where they ought not, to the defiling thereof (which this pure man plainly intendeth) that the next word must be, *habe ista ibi habent?* or that the complying of these holy Fathers with Gods people the *Jewes*, is in this respect any argument of their secret & undue creeping in? or not rather a forcible argument to warrant, & justify the bringing of them into the Christian Church, and the due honouring of them, being no worse things, then such as the types wherof were shewed *Moses* in the Mount, and are themselves, (with their Priests, and holy service performed about them) visible types of the triumphant Church in heaven, and for this cause, as chiefly because they are the Seats and Chairs of Estate, where the Lord vouchsafeth to place himself amongst us. *Quid est enim Altare, nisi sedes corporis & sanguinis Christi* (as *Optat. Milevetanus* speaketh) have been in all ages so greatly honoured and regarded of the most wise, most learned, and most blessed Saints of God?

X

So

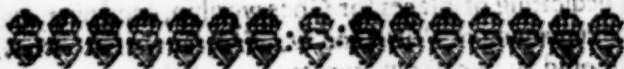
*Optat. Milevetanus*  
l. 6. cont.  
*Parmen.*

So that he which saies, *Altars crept into the Church by kind of complying with the people of the Iewes*, may with as good reason say, that the orders of *Archbishops, Bishops, Priests and Deacons*, with their severall offices and degrees, with their attyre, habits, and vestments, together with oblations, tythes, glebe lands, and maintenance, crept into the Christian Church by a kind of complying with the Iewes, and are therefore alike, and altogether to be cast out of the Church, as Iudaicall ceremonies, aswell as *Altars*. In the disgrace and beating down whereof (as our Church useth them) if he will clap hands with *Parmenianus*, he must take himselfe and his friends to be joyntly saluted by *Optatum*, addressing his speech in this sort: *Hec omnia furor vester aut rasis, aut fregit, aut removit; hoc modo Iudeos effudit, illi iniecernunt manus Christo in cruce: à vobis percussus est in Altari.*

Optat. Milev.  
cont. Parmen.  
lib. 6.

But God forbid, that any sonne of the Church (as this man intitles himselfe) or Vniversity either, should shew so little good affection and learning, as to speak, or think the worse of any of these for their complying with the people of the *Iewes* herein, and cast them out as Iudaicall Ceremonies. For what the Patriarchs and people of the Iewes practised by the law of nature, or the rule of right reason, or by inspiration of Gods Spirit many hundred yeares before the Ceremoniall, or Leviticall Law was given, are not to bee ranked among Iudaicall Ceremonies, which were fulfilled in our Saviour Christ, and were by him taken away, and nailed to his Crosse. The Councell of *Aquisgrane*, and the Fathers whom they follow, take us out another lesson: For then making of vowes, singing of Psalmes, and spirituall Songs, keeping of feasts, observing of Fasts, dedicating

dedicating of places for Gods worship, ordaining, and maintaining of Priests and Deacons, as well as *Altars*, should all be cast out from the face of this man, and his abettors, as *Moses* was from the presence of *Pharaoh*: *beware thou see my face no more: thou art crept in among us* that are the sons of the Church, under a vizard made of a kind of complying with the *Jewes*, whose *Mosai-call* ceremonies we renounce. But it is to be hoped, that he that weares the name of the son of the Church, will not, to her wrong, under that ensigne, advance the party of *Donatus*. *Nihil honorificentius, quam ut Imperator Ecclesia filius esse dicatur*, (sayes *S. Ambrose*) <sup>a</sup> *S. Amb. lib. 4. Ep. 33.* son of the Church is a name for Kings and Emperours, the nursing Fathers of the Church, and it were sacriledge to steale it away from them, and conveigh it to their and her enemies. But if this man be a son of the Church, then may we say with *Jacob*, *Deliver me O Lord, I pray thee, from the hand of my brother, from the hand of Esau, lest he come and smite the mother upon her children*. He had shewed himselfe more like a sonne of the Church, if he had said, that the name of Sabbath had crept into the Church in a kind of complying with the people of the *Jewes*, and that in a shadow of things to come, as if *Christ* were not come in the flesh, against the Apostles expresse doctrine and charge, *Col. 2.* and from hence would have sought to have cast out that old leaven out of our Church, which hath sowed the affections of too many towards the Church, and disturbed the peace, and hindred the pious devotion thereof.



## CAP. XXIII.

*The Letter.*

If the Table should stand a long clove to the Wall, so as you be forced to officiate at the one end thereof, the Country people would suppose them *Licencers*, rather than *Tables*. Besides that Christ Himselfe instituted his Sacrament upon a Table, and not upon an Altar, as Archbishops, Bishops, or Clergy, &c.

*The conceit of a Dresser unworthy a Divine. Suting Psychicus in Tertullian. The Patriarch and Bishops in the fifth Councel expresse a different apprehension thereof. So doth the Kings Majesty, and the Lords of the most Noble order of the Garter. Christs first institution of the Sacrament, no rule to us in matters Circumstantiall. An Altar confessed by the Author. Saint Paul did, and the Church may order things otherwise than Christs used. The Eucharist to be received Fasting.*

**T**He Author hath as much busied himselfe to pull downe, disgrace, and cast out Christian *Altars*, as ever did *Abraham, Isaac, or Jacob*, or the old Christians before *Moses*; or *Moses, David, Salomon*, or any of the Patriarches before *Canaan*; or any blessed Martyrs, holy Saints of God, and zealous Christians, since *Christ*, have beene to build, consecrate, adorne, and honour them. Whose Factor he is, and of whom he is to receive his pay, the enemy of *Altars*, that befriended him with this inspiration, hath knowne. But if his pay must be proportioned, not by his good will, but by his good success, then can it not be good. The man I thinke was borne when all good Stars had their bowels toward him. And if he be not *Spent*, mindeth by doe the Stars fight against him in their order, for that where in he thinks to win a reputation by disgrace of *Altars*, brings them honour, and him confusion at every turne. Such is the proud mans destiny. *In eo deiciuntur in quo extolluntur*, sayes Saint *Austin*, their table is their snare, their prosperity their ruine, they hope to leane on a wall, and

and Adders sting them. *Sicut fumus peribunt.* The higher smoake mounteth, the further from Heaven, the neerer to nothing. So hath it fared with this man from the beginning hitherto. The higher he built his hopes upon old writers, or new, the lower is he beaten with their fall upon his head? It is found by his owne Authors, that *Altars* were in the Christian Church, within lesse than 200. yeares after Christ: that they did not stand in the body of the Church, that they did not creepe in: that their complying confuteth their creeping. Hitherto we are gone already; and now comes forth a reason against the setting of the Lords Table *Altarwise* made of such stuffe, that if he had studied all his life long to honour *Altars* in the opinion of good Christians, and to fill his own face with shame, he could not (I think) finde any comparable to this fullsome, and nasty conceit of a *Dresser*.

*The Country people would suppose them Dressers.* I confess unfeignedly, that this speech was so scandalous and offensive to mee, and I perswade my selfe it is no lesse to any Christian apprehension, and trencht so close upon blasphemy, that I could not chuse but take up such stones as lay neere mee to cast at it.

And I cannot but wonder how any man, (I will not say in holy orders, meditating on the holy *Eucharist*, consecrated upon the most holy *Altar*, standing no otherwise than it ever did in the holy Catholicke Church,) but any man of gentle extraction, liberall education, and vertuous disposition, could have so unhallow'd, and degenerate a thought come into his mind, fitter for *Epicurus*, or one of *Bacchus* Priests, than the Priest of the living God, that remembereth with Saint *Chrysostome*, that by his office he standeth and ministreth in the most holy place of all others under the Cope of

S. Chrys de Sac-  
cerdotio lib. 6.

Tertul de se-  
junio adversus  
Psychicos. pag.  
781.

heaven, and mixeth himselfe in his service, with those  
Ministring spirits, the blessed Angels, that with bended  
necks give humble attendance of their Lord, and ours,  
*circum circa sacro-sanctum Altare*. Methinkes that livery  
which *Tertullian* bestowes upon his *Psychicus*, will suite  
this Yeoman of the Dresser well enough. *Deus tibi vin-  
ter est, & pulmo Templum, & aqualiculus Altare, & Sa-  
cerdos coquus, & sanctus Spiritus nidor, & condimenta  
charismata, & ructus prophetia. Apud te Agape in cacabulis  
ferues, fides in culina cales, spes in ferculis jares*. If the  
Prince of the ayte had caused such a thought like light-  
ning to strike through his phansie, yet he could not have  
forced him to nurse it, to cloth it with ayre, to lend it  
wings to flye abroad in this sort, to flye-blow, and cause  
to putrifie other mens cogitations. Zealous and fervent  
Prayer would have quencht this, and all such fiery darts  
of the Devill. And herein is all our hope, that we shall  
take no more hurt by it, and that the Author when hee  
sees what prophanenesse he may kindle in innocent mens  
hearts, by casting such dangerous sparkes as these, will  
be sorry for it. And so I leave him in *Tertullians* words,  
*Ne sili potius negotium, quam officium conscientia mea cu-  
rare videar*.

But for his *Dresser*. Can the Author, or any man  
of common parts in understanding imagine, that when  
the most holy and blessed Patriarch, and rest of the Bi-  
shops in the fifth Councell of *Constantinople*; that when  
the Princes, and Citizens of that Imperiall City, per-  
formed lowly reverence and adoration towards the ho-  
ly *Altar*; that when *S. Chrysostome* sayes, that the draw-  
ing by the Curtaines, that the holy *Altar* may be seene,  
did put them in mind of the opening of Heaven; that when  
holy *Gorgonia* in *S. Nazianzen*, when Penitents in *Ter-  
tullian*



*sullian*, when barbarous souldiers in *S. Ambrose*, when *S. Ambrose* himselfe sayes, that hee could bee contented *immolari pro Altaribus*, if his fall might make them stand: to come home to our countrey, when the Author sees the Kings most sacred Majesty, and the honourable Lords of the most noble Order of the Garter, performe most low and humble reverence to Almighty God before the most holy *Altar*, the Throne in earth of that great Lord, from whom their honour proceedeth; that these, or any of these had that unworthy conceit come into their mindes, to take the holy *Altar* for a loathsome Dresser? Or that any of these would have taken it well, that any Buffon should have vented so scurrilous and prophane a scoffe against the sacred *Altar*, which all these thinke worthy of all reverence, and when they have done all they can, yet still think they have done little enough. I am the bolder to say thus much, because I have so good ground for it; as the *Lincolneshire Minister* (as merry as he is) will not peradventure rime out of dores, as he did that most holy Constitution ascribed to Saint *Clement*, admitting in place thereof, his Boyes, lewd, and most profane Ballad, not having therein God before his eyes, nor consideration of a Ministers holy profession.

I shall intreat the pious and judicious Reader to consider with meet reverence what is recorded amongst the Statutes, and Decrees of that most Noble Order.

*Absentis supremo decretum est à Commilitonibus in Capitulo, ut in omni ingressu, ac regressu perier, & descensu graduum, Regi, aut eo absente Sedili Regio, prout facti Reverentiam impenderent, quo significarent, eum esse supremum locum suum, & omnimodam ibi subjectionem se debere.*

*Anno 6. Hen. 5.*

Registrū Win-  
desorthe No-  
bilissimi ordi-  
nis à Perisceli-  
de vulgo voca-  
tum, Niger  
Liber.

*Sed*



Supremum verè ad pietatem optimè comparatum cum peribet  
ret amissum esse quod impetravit (ut ipse existimabat) factum  
oportuit, ultra ferre non potuit; quia ad id vultu suo ad in-  
deinceps faciendum inducere non potuit. *ut in omni loco ut : burti*

Nempe quod eorum morem, et ad sedes sui fidei conser-  
si, non satis bene, Deo uti, Altari Reverentiam exhibuisse  
visi sunt.

Hereupon, Rex divinisimus multa ratione hilis & un-  
verientius esse pronuntiavit, ut primum Regi vere Supre-  
mo, atq; Omnipotenti Domino Deo, & ejus Altari promi-  
ssi debitum impenderent honorem, in modum virorum Ecclē-  
siasticorum, & deinde quicquid sibi deberent honoris, utique  
per implerent, sibi, sedulive suo, quod oportere crederent defe-  
rentes.

Mentem hanc suam hand dubio divinitus excitatam  
Commilitonibus dextra per Decanum, sinistra verò per  
Scribam Ordinis curavit illico denunciandam.

Consilium illi maximè probabant, juxta quod in egressu  
proximo facere satagebant. In libro Nigro Ordinis pag.  
65. Windlesora Maii 3. Hen. 5. Anno 9.

Consider also I boscèch you what was decreed by K.  
Henry the 8. concerning such Lords as were absent  
from that famous solemnity.

Quicumq; Commilitonum absuerit Ingressus atq; Egre-  
diens, & quoties aliqui pratergreditur, tam Summum Al-  
tare in honorem Dei, quam Sedile Regium, debita genuflecti-  
one, Reverentiaque consalutabit : nisi hic Imperator, Rex,  
Princeps, aut Elector exstiterit, quibus ut cordi erit, sedes eri-  
gere, ceteraque rite peragere licebit.

And

And so I leave him now to his meditations, and follow him to another reason; wherein, though he argue weakly, and like himselfe, against *Altars* in Christian Churches, yet he reasoneth so like a Divine, that a Christian may heare him with patience, which his late rude scurrility and unfavourie language was enough to banish. Another reason the Author hath met with for the utter casting down of *Altars*, stand where they will, Church or Chancell: *viz.* that Christ himselfe instituted this Sacrament upon a Table, and not upon an *Altar*, as Arch-bishop *Cranmer* observes, and others.

I will say somewhat concerning our Saviours first institution of this holy Sacrament, and then leave Mr. *Beza* to answer what he brings out of Mr. *Fox* touching Arch-bishop *Cranmer*, and others.

Touching our Saviours institution, I conceive, none that reade the story, reade it and takes it, as a rule to guide the Church to the worlds end in all circumstances and ceremonies, to be precisely observed in administering and delivering the blessed Eucharist. For then the Sacrament must not be administered on any day, but on *Munday thursday*: nor in a Church, but in a Chamber: and delivered onely to twelve at a time; and those twelve, not Women, but Men; and those Men, not Lay persons, but Priests: and those Priests receiving the same, not standing; or kneeling, or sitting, but lying; and leaning one on anothers breast, or bosome; and receiving the same, not in a morning, but at night; and not fasting, but after meat; and that meat taken at a Supper, and that Supper not the first Supper; but when that Supper is ended, and the Table taken away, and they all risen up; and after all this, the Deliverer must gird himselfe with a Towell, and wash the Receivers feet:

Y

and

and this done, they must all couch them downe againe, and so receive the Sacrament. These and divers Ceremonies are to be observed; if our Saviours manner of Institution be our precise patterne. Now if a man will binde the Church to observe these and the like Ceremonies, why will the Author binde us to a Table rather than to an *Altar*? And why will he forbid the Vicar to call it an *Altar*, considering that the Author tels him, that *Altars* stand still in some Orthodoxall Churches, and may remaine in ours still, for ought he knowes to the contrary? What abomination is the name like to receive in our Church, more than in *Lutheran* Churches, which he honoureth as Orthodox? And why will he forbid the Vicar to call it an *Altar*, since himselfe confesseth also, that we have an *Altar*, in regard of participation and communion? Have we it, and may we not call it as it is? Those that have Superintendents, may call them Superintendents; and those that have Lay-Elders, may call them Lay-Elders; and shall not those that have *Altars*, obtaine his favour to call them *Altars*? Our Saviours Institution at a Table, doth not binde us to have such a Table as we have, but such an one rather as he had, much lesse doth it binde us to the name of a Table. If our Saviour had said, doe not you call it an *Altar*; or the Church had ordered, and said, doe not you call it an *Altar*, he might have had some warrant for his Injunction, *Doe not you call it an Altar*. But our Saviours Table doth not restraints the Church from an *Altar*. An *Altar* we have, or the *Lords Table* set Altarwise, which is all one; and an *Altar* we may call it, his peremptory imperatives notwithstanding. For who will not bee willing to speake, as the ancient, and holy Fathers, and  
most

most blessed Martyrs that ever were, have commonly spoken :

The truth is this, the purpose of our Saviour Christ in his first Institution of this holy Sacrament, was not to make his example our patterne in the circumstances of a Table, Times, Communicants, or the like. But when he departed, he gave his holy Spirit to his Apostles, and to the holy Catholike Church, which is the pillar and ground of Truth; and to the Church are we to resort, to heare the Church, to be guided by the Church in all matters of comelines, and order. Other things will I set in order, when I come, sayes *S. Paul*; and in setting things in order, he crost the order used by Christ, for he forbad them to take their Suppers before. The Church hath ordered, that men that are strong, and in health, receive the Sacrament, not at night, but in the morning: not after they have broken their fast, but fasting. Therefore the whole Church doth, and ever did, since the Apostles time, receive the Sacrament fasting. *Aug. Ep. 18. cap. 6.* Heare *S. Augustine* for this. It is evident (saith he) that when the Disciples first received the Body and Bloud of our Lord, That they did not receive it fasting. *Nunquid propterea calumniandum est uniuersa ecclesia, quod à jejuniis semper accipitur Eucharistia? Ex hoc enim placuit Spiritui Sancto, ut in honorem tanti Sacramenti in os Christiani prius Dominicum corpus intraret, quam exteri cibi. Nam ideo per uniuersum orbem mos iste servatur. Neq; enim quia post cibos dedit Dominus, propterea pransi aut cœnati fratres ad illud Sacramentum accipiendum convenire debent; aut sicut faciebant, quos Apostolus arguit, & emendas, mensis suis miscere. Et ideo non præcipit salvator, quo deinceps ordine sumeretur Eucharistia, ut Apostoli per quos eccle-*

Ternul. l. 2. ad  
Vxorera. S.  
Cypr. l. 2. Ep. 3.  
S. Chrys. hom.  
27. in 1 Cor.  
It. Ep. 3. ad  
Cyrilum  
Concil. Carth.  
3. cap. 29.  
Concil. Matisc.  
2. cap. 6.

*siam disposisurus erat, servarent hunc locum.* The like is delivered by diverse other Fathers, and Councils. Now in this place of S. *Augustine*, we have many memorable things noted worthy our observation. 1. That the whole Church, all the world over, received the Sacrament fasting. 2. That our Saviour did leave the institution of matters of order, touching the manner of receiving the Eucharist, to his Apostles. 3. That the Apostles appoint the Eucharist to be received fasting. 4. That S. *Paul* did correct, and amend their fashion, that received it together with their owne meat, after the manner of the first Institution by our Saviour Christ. Lastly, that what the Apostles did order concerning the receiving of the Eucharist fasting, was the ordinance of the Holy Ghost. *Placuit enim Spiritui sancto*, it pleased the Holy Ghost, that for the honour of this Sacrament, the body of our Lord enter into our mowthes before any externall meat. Those then may see what they doe resist, that doe oppose any of the Decrees of the holy Apostles, and of their right successors in the holy Catholike Church: and for this particular doe not receive the Eucharist fasting, or upon an *Altar*, if the Christian Church have, and doe so appoint.



## CAP. XXIV.

*The Table on which our Saviour instituted his Supper. The posture of the Partakers. Beza describeth it. The Monks Maundy no good ground for sitting at the Communion. Sitting at Prayer taxed by Tertullian. A Logick Axiom alledged against Altars. Sublato relativo formali, manet materiale tamen, ill applied to consecrate things. No relation can alter the nature of consecrate things.*

**I**T is very probable, that our Saviour did institute this Sacrament *positus supra pavimentum, quam supra mensam*, rather upon the floore after the custome of those Easterne countries, than upon a Table. For the officer shewed his Disciples *Canaculum stratum*, not *mensam stratum*. And Christ also did administer the same, not sitting at a Table, but lying upon the floore on couches, as it was in *Hesters Banquet*, *Hest. 1.* and in *Judiths Supper*, that spread her skins not upon a Table, but upon the very floore, *Judith. 12. 15.* And so much will strongly be inferred out of the Greek word, *κλινω* used by *S. Mat. 26. 20.* & *κλινω* used by *S. Luke 22. 14.* that the posture then used, was leaning or lying flat along. Therefore *S. Austin* speaking of *S. Iohn*, sayes, *Primo quidem jacens in sinu Iesu, supra ascendit, & incubuit supra pectus.* When *S. Peter* beckned to inquire who it was of whom Christ spake, that should betray him, he hitcht up from his bosome, to his brest,

and then asked the question. But let *M. Beza* answer the Authors authority, who concludes plainly out of *Iosephus*, *Non sedebant; sed discumbebant*, they did not sit at Table, but lye downe on Couches, *Mat. 26. 20.* and shewes the manner how they lay, in such sort, *ut proximus, quasi in priorem recumberet*, that one lay upon his next fellow, *Pedibus exterius repositis*, with their feet layd outward, *Iohn 13. 21.* Therefore howsoever our Saviour call it a Table, *Luke 22. 21.* *His hand is with me at the Table, that betrayeth me*: yet no man, considering the manner of their lying, can from these words conceive, as the Author does, that it was a Table framed of posts and boards, such an one as the Churchwardens of *Gr.* must provide without the Vicars direction. For our Saviours plaine meaning in those words is, (as himselfe tels us) to fulfill the Scripture, and the words of *David*; *He that sitteth at the table with me, or eateth my bread, hath lift up his heele at me.* This was not the principall scope of our Saviour Christ, to point us to a Table, as if without a joynd Table the Scripture could not have been performed; but to signifie a place, where he and his familiars ate friendly together, one whereof betrayed him, as *Achitophel* sought to betray *David*. Thus I conceive *S. Augustine* understands both these places.

*S. Aug. Tract.*  
in *Iob. 5. 9.*  
*Iob. 13. 18.*  
*Psal. 41. 9.*

In this sence, the same Prophet *David* saies, *Thou wilt prepare a Table for me in the wilderness, Psal. 78. 20.* And this the Lord did for him, when he fled from his Sonne *Abolom* in the conspiracy of *Achitophel*; for into the wilderness they brought him Figges and Raysons, and parched Corne, which were eaten by him, and his servants together, in the Wilderness; where after the manner of Souldiers they were glad of meat, and content



tent to make the earth their Table, as the floore was our Saviours, for any thing this man doth, or ever will be able to shew to the contrary: or at least wise, not a joyned Table, on which his sole delight, and comfort lyeth. Now if the Author will tye the *Vicar* to a Table, and such a Table as our Saviour did administer his Supper at, and imagine that if he but bring him to a Table, there must be no kneeling then, which was used before *Altars*: but thinke that then the *Vicar* will be glad for his owne ease to bring a forme with him, to sit downe, and herein satisfie the longings of his brethren, whom no hunger drives to that Table, if state and ease be not provided for, he is utterly beside his cushion. For the *Vicar*, led by this mans owne authority, must have such a Table, as our Saviour did institute this Supper on: but Mr. *Beza* will tell him for his comfort, that that Table was no Table indeed, but in name onely, or not a Table framed of wood, as he hath fancyed, and imployed the judicious Church-wardens to provide; but it was the very plaine floore, and nothing else, upon which they spread their skins, or cloathes; and when all was made ready, then they lay downe one in anothers lap. Neither doth the *Monks Maundy*, brought by the Lincolnshire Minister, make his Brethren a for-<sup>132.</sup> small Argument, to sit at the Communion, no more than the practise of the ancient Church, in standing at Prayers betweene Easter and Whitson tide, make against kneeling at Prayers all the yeare after.

And I believe, he doth but abuse his Reader, when he sayes, that Cardinall *Peron* brings a passage out of *Tertullian*, to prove that some ancient *Arians* did adore<sup>Holy Table,</sup> Sitting: Which position of theirs (saith he) *Tertullian*<sup>134.</sup> did not blame. This is not true, for clearly *Tertullian* did

Tertull. de  
Oraz.

did blame them, & the heathen also, of whom they learned it. For thus hee saith: *Eo apponitur & irreverentia crimen etiam ipsis nationibus, si quid scirent intelligendū.* The fault of irreverence was conceived to be in these heathen. How proves he that? observe him. *Siquidem irreverens est asidere in suo conspectu, contraq; conspectum ejus, quem cum maxime reveraris, ac veneris: quanto magis sub conspectu Dei vivi, angelis adhuc orationis assistant, saltem istud irreligiōsissimum erit, nisi exprobramus Deo, quod nos oratio fatigaverit.*

So that if he and his brethren doe sit at the Eucharist in the sight of the living God, when they pray, that the Body of our Lord Iesus Christ may preserve their bodies and soules unto eternall life; and say Amen to the Priest so praying for them; Tertullian will tell him and his fellows, that their practise is most irreligious, especially living there, where the authority of holy church commandeth the humble posture of kneeling. And this he might have told us out of Tertullian, if hee had not meant to smoothen the truth, thereby to feed the humour of ill-affected persons. For this man could not have devised to have brought a place more pat against himselfe, than this passage in Tertullian, if he had not stifled his testimony, but could have endured to heare him speake out. And now that Tertullian hath taken from him all hope of sitting at the Communion, except he will discover what hee is, and appeare most irreligious in his prayers and devotions before the living God; And also that Mr. Beza, hath deprived the Author of his hopes of a Table; he will be glad, I beleeve, to catch hold on the hornes of the Altar for his safety, after his opposing the practise of our Church, and of our Diocesan, and of all pious Antiquitie, and be glad also to say,  
not

not onely as he doth already, that we have an *Altar* in regard of Participation, and communion granted to us, but tacke about for other considerations also, if hee bee well put to it. I am sure he will come off with an *Altar* for Sanctuary and preservation, and for oblation to offer thanks to God, that he thar writes in this sort to controule present authoritie, and reverend antiquity, may scape with the biting of a flea, with the refutation of a poore *Vicar*. I believe also he will imbrace an *Altar* for vows, that if he may thus come off, he will be lesse peremptory in his commands hereafter, to say to the *Vicar*; *Do not you call it an Altar: do not you set the Table Altarwise, that your discretion prove not the only Holocaust*: but bee glad to call it so himselfe in moe respects than one, or two: and not to affront the whole Church of God with his judgment, but seeke to reconcile his judgment to his opinion. And if the *Vicar* have his consent in *opinion for setting the Lords Table* in the highest place of the Quire, his judgement may not lead him downe to the body of the *Church*, and there set it Tablewise, and choose to disquiet the whole Church, rather than to trouble the poore Towne of *Grantham*: who ought to have been taught otherwise, than to take offence or Vmbrage at the practice of the Primitive Church, & the direction of our Bishop. For, as we were lately given to understand by our Reverend Diocesan, it was ordered in most Diocesses of this kingdome; that the Lords Table should be inclosed, and set Altarwise, as we conceive it is in his owne Chappell. So farre was he, and the other Governours of our Church from supposing, that the Countrey people would take them for *Dressers*: or as our *Lincolne* Minister did take the old *Altars* mentioned in the Canons of the Apostles, and

Nicen Councell for Panteries or Larders, speaking therein as if hee had been trained up *beneath flaires*: rather than like a Minister-bred in the Church of England, or versed in Antiquitie.

But there is one battering blow for a farewell lent *Altars*, or the Lords Table set Altarwise, out of *John Seton*, or *Peter Ramus*, choose you whether, and that is this. The Lords Table must not in any hand stand Altarwise, *sublato enim relativo formali, manet absolutum, & materiale tantum*. The sacrifice therefore which relates to an *Altar*, being taken away, the *Altar* is thereupon demolished, his name at least stands forfeited to destruction, and now no more *Altars*, but Tables of stone, or timber. If this be a good & Scholler-like argument, then God be with the Lords Table too, so soone as the Communion is ended, and the Lords service finished, and the Priest, and people departed: For questionlesse *relativum formale tollitur* according to this mans owne declaration. For the use of an *Altar* is to sacrifice upon, and the use of a Table is to eat upon; So that when the eating is done, hee will not denie but the formall reference is vanished; and the accidentall forme, or materiall essence onely remaineth. Then may you make the Lords Table a board for money Changers, or a Chopping block, or a tressell to lay the Beer upon, as I have seene it used, or a Glasiers board, and the Chancell his work-house, or an out room to lay up old rotten timber and vile luggage.

But I believe, when the Bishop or his officers come to question such matters as these, they will not be answered with Axioms out of *Seton* or *Keckerman* either, or take such metaphysicall coyne for good pay: but the offenders will be glad to turne over a new lease, and be

be made to see, that Canons Ecclesiasticall will make their Canons Logically to lie: And that their accidental relations will not stand them in any absolute, and substantiall stead. For in those things that are dedicated, and consecrated to God by the Bishop, or made Gods by vow and oblation from his children, are his at all times, though they be not used at all times, nor scarce used at any time, as he allowes, and as those that vowed or dedicated them intended. As for example, in Tythes and offerings, you may not alienate them, or take them away, except you will adde a fift part, and put a better in the roome; the Councell of *Aquisgrane*, and the Fathers whom they follow, will teach you that for good Divinitie under the Gospell, as well as it was under the Law Leviticall. For this law is founded upon nature and right reason. There is no reason that any man should take away anothers right, much lesse the Lords right, or his Priests right. The things then that are Gods, whether they be *Altars*, or Tables, and things dedicated and consecrated upon them much more, as Tythes, and oblations, whether they be used, or not used, or used otherwise by those to whom in right they doe belong; as if a Priest should use his Tythes and maintenance belonging to the Church, to keep hawkes, or hounds, or dogs, or spend it in play at cards or dice, which is absolutely against the Canons of the Church, yet the right of these is still the Lords, and the abuse is to be reformed, and such holy things are to bee restored to that good and holy use whereunto they were intended, and at the first dedicated and consecrated. *M. Selden*, nor no man of judgement and learning, will affirme otherwise, and they doe wrong the gentle-man, that doe wrest his authority to

Concil. Agath.  
c. 35. Episcopis,  
Presbyteris, aut  
Diaconis, canes  
ad venandum,  
aut accipitres,  
aut hujusmodi  
res habere non  
liceat, &c.

justify their incroachments upon holy, and consecrate things, which, in my conscience, never came into his mind; the good old workmen whom he affects, cannot easily shape him to this new cut, nor can it come into the mind of any pious and godly man, except hee be prompted to it by this serviceable Logician, that the *Relativum formale* is *sublatum*, and the *materiale* only remaines, which is all his brethren hawke after. And this is the Fowle he puts into their hands in an expedite, cleanly, and thrifty way. The plot of setting up Lecturers in every good towne to worke this designe, is a chargeable, slow, and sometimes an uncertain way, and proves to be but a dull device of a foggie braine, and willing blunderer, that light upon it in a mist, wherein the brethren were at first involved, who truly meant well to their cause, but mist of his mark intended. But let this Logicians nimble device be received, & but one such Logick Lecturer be set up in a Diocese, the work is done. All the rest may take their ease. For thus it is in a word. Sacrifices are taken away, which is *relativum formale*, and therefore *Altars* must needs be taken away, and nothing remaine but what is *materiale tantum*, tables of wood or stone, without any reference at all to the things they belonged unto. So in the same manner, *tolluntur Sacerdotes, tolluntur ergo & Sacerdotalia*: Priests are taken away, therefore all reference that tithes, and other maintenance belonging to Priests had, is taken away, and that which remaines is *materiale tantum*; corne, or hay, or a fat Pig, and these having their cognizance pluckt off, and nothing remaining but their *Materiale tantum*, which they owe to the soile of some Landlord; whose should they be in true and legall right but his? So that now the kind Patron that has an hand-  
full

full of Meale to give his Priest, need not run both his hands over with birdlime, and then take it up, and give it freely, for all is his, the whole *materiall* is his. The *Relativum formale* fled, when the Priest was banished, and the Evangelicall Minister came in. He may keep all with a good conscience moulded out of a Logick Axiom. May not all sacrilegious persons blesse this Man, and wish, Many a good Letter like this may he write, for this Letter is there writ, the cheapest, and gainfullest that ever was procured. Herewith they can seize upon all renewes belonging to Priests, and in the end, if need be, arrest Heaven. Happy man, by thy boone, that hast done thus much for them!

But shall I ring you another peale. Wretched Man that thou art! thou makest this people to trust in a lye. *Thy Wine is of the Vine of Sodome*, thy clusters are bitter: thou pleasest them with Apples of *Sodome*, and feedest them with ashes: thou leadeest them by crooked paths, and the way of truth thou hast not made knowne unto them. Be not deceived, God will not be mocked, nor stript of his owne by a Logick Axiom, which I leave to the Moderator of Sophisters to canvass, as nothing appertaining to this Cause. The ground and foundation that Church and Church-men build upon for the renewes belonging to God, and to those that serve at his Altar, is laid upon a Rock Christ Iesus. Whatsoever is, or was given, devoted, consecrated, and dedicated to him, is his and his Priests, and hee that takes away, or secretly with *Achan* purloynes but a Priests garment, call them Babylonish garments if you will, or but a piece of gold, nay but a shooe-latchet, that person hath trespassed, and is become execrable in the sight of God, and doubtlesse his sin will finde him out. And



there is not a sacrilegiously-disposed wretch in this Kingdome, but knowes, or may know, that those coales which their predecessors in that vice have stollen from Gods Altars, have burnt the houses of most of them, and turned them to ashes, & laid them on ruinous heaps. And those that go by and ask, why hath the Lord done thus to these noble and renowned houses? can receive no other answer, but that they have taken the houses of God in possession, and therefore God hath performed his word, and made them like unto a wheele, and turned them topsie turvey, so that there remains not a stone upon a stone, which is not cast downe.

Wherefore let not the sound of that Logick Axiom mis-understood or mis-applied, be heard in the eares, or taken into approbation of any good Christian. The Sacrifices which Papists offered up on their *Altars*, are taken away, and therefore *Altars* themselves, by taking away of *Relativum formale*, are also taken away, and nothing remains, but *materiale tantum*, wood or stone; therefore doe not you call them any more *Altars*, saith he to the Vicar. O good Sir, remember, the abuse of a good thing, is not, nor ever was, or can be the *Relativum formale* of a good matter. The Sacrifices of Papists were abuses, and were not the *formale relativum* of *Altars*. S. Cyprian tells you, that the use of *Altars* is to sanctifie the Eucharist upon, and that without an *Altar* it cannot be consecrated, and that therefore, Hereticks have no Sacraments among them, because they have no *Altars*. The consecration of the holy Eucharist by Gods owne Priests, who for this purpose doe, or did daie y *Absistere Altari*, wait at his *Altar*, is rather the *Relativum formale*, than any thing else; this is not taken away (God be blessed for it) when the Sacrifices that  
Papists

Papists offered upon their *Altars* were taken away, and therefore *Altars* are not taken away. Therefore doe not you open a doore to let in all profanenesse and impiety, by forbidding Gods people to speake like the people of God, and by reading such a Logick Lecture as will assuredly (if it should be learned, which God forbid) undo all the people of God, in the ruine of their *Altars*, Priests, and Churches.

To conclude; for as much as God hath put into the hearts of the Governours of our Church, to restore the Lords Table to his ancient and true place it had in the Primitive Church, and also to the honour, and reverence which of right belongs unto it, in regard of the presence of our Saviour, whose Chaire of State it is upon Earth, and to inclose it with Railes, not onely to keepe it at all times from all manner of profanation, but also (if it might be) to strike the minds of all beholders with some reverence and respect, to keep their true distance, and to make a difference betweene place and place, person and person, holy and profane, that their preparations and dispositions may be suitable: Let no man then that hath the feare of God before his eyes, to whom God hath given wit, elocution, learning, place in Church or Common-wealth; lend the Devill and his Imps, sacrilegious or factious persons, the service and use of these, to disturbe so holy and godly a purpose, and so fully conformable to the beauty and awfull Majestie that the houses of God were in, in the Primitive Church.



## CAP. XXV.

The Letter. *Canons of our Church need no private mans confirmation*  
 That you doe the Reverence appointed by the Canon, to that blessed Name of IESVS: so it be done humbly, and not affectedly, to procure the Devotion, not the Derision of the Paritioners; and that you do not maintaine it *rationibus cogentibus*, & so spoile a good cause with bad Arguments. These things I doe allow and practise.

*Rationibus cogentibus. The Edicts of Princes, Articles of our Creed, our Baptisme, Eucharist will be unsetled, if men may require to have these maintained Rationibus cogentibus. The order in the Kings Chappell sit to be regarded. Ecclesiasticall and temporall Authoritie, receive more prejudice, by having the same disputed, than suffering it to be railed against. To what distresse the Vicar is put, to maintaine the Canon of Bowing at the Name of IESVS. The Author ill advised to make a jeere of the First and Second Service.*

**I**F you doe not allow and practise these things, except they be maintained *Rationibus cogentibus*, the Church is not beholden to you, either for your allowance or practise: neither will the Common wealth, or Prince, if need require. With this proviso *Indas* of *Galilee* will admit of the Edict of *Augustus Caesar*; *Licinius* allow of Christianitie; *Julian* allow of *Iesus* of *Galile*, *Vicisti Galilae*; *Ebion*, and *Cerinthus* allow of *S. Pauls* Epistles; *Wat Tyler* and *Iack Straw* allow of Lawyers, and the Lawes of this Realme; *Carthright* and his holy Brood allow of Church government, of Supremacie of Kings over their Presbyterie, and of the common Lawes of the Land over the *Dictees* of their *Consistorie*. Wherefore, if you will not allow of what is by law appointed, nor practise it, nor be the meanes that

that others practise it, unlesse it be maintained *rationibus cogentibus*, and in the opinion of the men of *Gr.* you make Sovereigne authoritie, and Lawes Ecclesiasticall and temporall, to depend upon a Spiders thread. For if you, or the Vicar could frame such Arguments as were in themselves every way exactly demonstrative, and such as in reason must overmaster, and controule the understanding, and compell assent, (which I believe neither of you will ever be able to doe) in this Letter the world sees you have not done it. Yet are not you or hee Master of an other mans understanding, and of his will much lesse, no more than the Vicar is of his eares in *Tacitus*, as you wittily allude. You know, hee to whom all things were committed, gives off, when it comes to this, with *Ego volui, vos autem nolulistis*. So it may be probably presumed, that some of *Gr.* and others of that Immercuriall wood, may be so knotty & sturdy, that if you come with your Herculean armes to twine and twist them with your *rationibus cogentibus*, they will cracke in the bending like a gun, and say, *non persuadebis, etiamsi persuaseris*.

Nay, give me leave to say thus much, that if you had a purpose to prepare, and send forth factious, seditious, schismaticall, and hereticall Foxes into the standing Corne of Church and Common-wealth, you need tye no other fire-brands to their tayles, or inspire them with any other doctrine, or afford them any prime Materialls, or principles so full of spawn and probability to multiply their like, for them to hatch and worke upon, as this feracious, and pregnant *Plebscise*, that what is by Law, custome, prescription, or prerogative royall appointed, and settled, shall not be allowed, or practised by the men of some incorporation, or other,

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before it be maintained *rationibus cogentibus*. Let this principle be granted, behold what a spectacle I shall present you withall. Let this mans plot take effect, that nothing be allowed, but what such as he and the *Vicar* shall maintaine *rationibus cogentibus*, the men of *Grantham* being Judges, and such Scribes and Pharisees as this man appears to be; then the orders of Bishops, Priests and Deacons, with their tythes & maintenance, together with the houses of God, and all Consecrate things, the power of the Keyes, and all discipline shall be utterly overthrowne, and ruined. Then shall the holy Scripture, the holy Sacraments, the Articles of our Creed, and saying of our Lords Prayer be doubred of, and called into question. Then shall the power of Kings and Monarchs with their Crowns and dignities, with their Lawes, Ordinances and Prerogatives, be shaken, nay racketed up and downe.

If a Decree come from *Augustus Caesar*, that all the world shall be taxed, and if *Tiberius* after him, and their successors, Princes & Monarchs shall require taxes, and tollages, Carts & cariages, aydes, and subsidies of their Subjects in never so gracious a maner, for the necessary support of the Common-wealth, the Crowne and dignity; though this power doe belong to Monarchs, and that the Kings of *Israel*, and *Judah*, from the first to the last, and all Emperours and Kings, Heathen and Christian, exercised, and practised the same, and that *S. Paul* to prove himselfe, (as *Theophylact* sayes) to be no *Gallilean*; impose a necessity of this duty upon all good Christians, *Ye must be subject for Conscience sake*, and testifie your true subjection by ready payment of customes, and tributes: and that all holy Fathers resolve, that all mens goods, even of Clergy men, are subject to the imposi-

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Rom. 13.

ons of their Princes, agreeing herein with *Theophylact*, S. Theoph. in Rom. 13. who delivers the cause of such subjection to Princes, *qui nisi essent, jam omnia olim perissent, potentioribus imbecilliores devorantibus*; yet will *Judas of Galilee*, who (as *Origen* saies against *Celsus*) was a man of great place and account in that Countrey; and by his example, the men of *Galilee* stand out, till the Emperour maintaine his Edict *rationibus cogentibus*; otherwise, hee which payes makes himselfe *Casars* slave, saies *Judas of Galilee*, as *Iosephus* reports him, pretending the defence of publicke libertie; *Sed reuera privatorum lucrorum studio*. Ioseph. Antiq. l. 18. ca. 2. But our Saviour Christ (who was a *Galilean* by habitation, and suspected to be tainted with that *Galilean* leaven, and tempted accordingly with that question, Is it lawfull to pay tribute to *Cesar*, & strongly put to it, *shall we pay it, or shall we not pay it?*) both under *Augustus*, and *Tiberius*, did submit himselfe to their prerogative, and did not stand out till he was convinced *rationibus cogentibus*. For who could frame a better Argument for exemption from their authoritie, than that which is included in that question, *Of whom do the Kings of the earth*, (intimating other Kings as well as *Cesar*) *take tribute, or poll monye of their Sons, or of strangers?* and concludes, That the children are free; wherein his exemption is clearly included: Yet for all that, *lest wee should be an offence unto them*, by putting them to maintaine their right, (as this man counsels, and *Judas* would do, *rationibus cogentibus*, though the tax was heaue, *dragma*, and sometimes *Didragma viii<sup>d</sup>.ob.* and *xv<sup>d</sup>*. upon every poll, which was the double daies wages of a Labourer, and yearly paid; yet our Saviour gives present order, and rather than a failing should be with him, or his, work's a Miracle for the payment thereof.

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Our Saviour Christ allowes of what is appointed by the edict of a heathen Prince, and settled only by right of Prerogative, and prescription, without requiring to have the same maintained *rationibus cogentibus*. And so ought this Author to doe, or destroy Gods Ordinance.

But I beseech you, consider what large, and spacious flood-gates this man sets wide open to let in a whole deluge of confusion, impietie and sacriledge into the Church, if the contents of his Letter in this particular, might obtaine, *viz.* That the Constitutions; Orders, Decrees appointed by Canon, or received by Tradition of holy Church, be not of absolute authoritie; and require full obedience, but are to be scanned, and disputed, and not allowed, or received before they be maintained *rationibus cogentibus*; You shall neither say nor reade the Apostles Creed, much lesse the *Nicene*, and *Constantinopolitan* Creed: for *Arrius*, *Euticheus*, *Nestorius*, and 100. Hereticks more will tell you, that the Articles touching the Deitie, and Humanitie of our Saviour Christ, and concerning the procession of the Holy Ghost, and the true descent of Christs soule into Hell, the place of the damned, are not maintained *rationibus cogentibus*. You shall not believe that the Mother of our Lord was a Virgin, *ante partum*, *in partu*, and *post partum*, for you know who have not beene ashamed impiously, and blasphemously to write, and preach the contrary, and doe hold that it is not maintained *rationibus cogentibus*; you shall not believe the holy Catholick Church, because you know who say it is not maintained *rationibus cogentibus*, the word Catholike being not found in all the Scripture. You shall goe nigh to lose two Petitions of seven of the Lords Prayer, *Luke 13.*

*Fiat*



*Fiat voluntas tua; & libera nos à malo*, because some may say, that it is not maintained *rationibus cogentibus*, that there ought to be more in the Greek, than are in the Vulgar translation; or more in *S<sup>t</sup>. Mathew*, than are in *S<sup>t</sup>. Luke*. You shall lose all *S<sup>t</sup>. Pauls* Epistles for *Ebions* sake, and especially the Epistle to the *Hebrewes*, because you know who sayes it is not maintained *rationibus cogentibus*. You shall lose *S<sup>t</sup>. James's* Epistle, because you know who sayes it is so far from being maintained to be Canonically *rationibus cogentibus*, that it is *verè straminea*. You shall lose two Epistles of *S<sup>t</sup>. John*, and also the Revelation, for these are not maintained to be Canonically (say some) *rationibus cogentibus*. If *Saint Augustine* had stood upon these termes, he had never beene Catholicke.

Come we to the holy Sacraments, and of two which remaine as generally necessary to saluation, wee shall not have one at all left us, if they, and the Rites and Ceremonies about them, must not be maintained by the Authoritie, practise, and tradition of holy Church, but with this mans *rationibus cogentibus*. You shall have no God-fathers, nor God-mothers, no imposition of names, no saying of the Creed, or Lords Prayer, at the Font, nor Font neither, no vowing in the child's name, abrenunciation *Satana; Mundo; & l'ompis ejus*, or to believe in *God*, and keep his Commandements, no taking of the childe into the Priests armes, no dipping nor sprinkling, to omit the signing with the signe of the Crosse; for in all these, sayes *S. Basil*, and before him, *Tertullian*, is, *amplius aliquid quam Dominus in Evangelio determinavit*. The ground of these is the practise and tradition of holy Church, say these Fathers, and many others, and therefore not to be allowed, saies this

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*S. Basil de Spir.  
Sanct. cap. 27.  
Tertul. de Co-  
ro. cap. 2.*

Author, because they are not maintained *rationibus cogentibus*. You shall not have the ten Commandments, the Epistle, Gospell, *Constantinopolisane*, commonly called the *Nicene Creed*, the Lords Prayer, *Trisagium*, and other prayers and Doxologies read at the administration of the holy Eucharist; for these were not read by our Saviour Christ, but brought in by certaine Popish Bishops, and are not maintained *rationibus cogentibus*. You shall not receive the holy Sacrament in a morning: nor fasting, nor kneeling, nor standing, nor walking, nor from a framed Table, nor in bread cut with a knife, nor in the Quire, nor in the body of the Church, neither with this man, because none of all these things are maintained *rationibus cogentibus*.

Your Bishops shall have no power of Ordination, Consecration, or Jurisdiction over Priests, neither ought there to be such degrees, or names in the Church: your Chancellors, Commissaries, and Officials, ought not to keepe Courts, to send out Summons, Suspensions, and Excommunications: your Clergie ought not to bee maintained by Tythes, Offerings, or Glebeland, for these things they will say depend onely upon use, prescription, and authority of the Church, and are not maintained *rationibus cogentibus*. And to conclude, you shall not bow nor do reverence to the blessed name of J E S U S, more than to the name of Lord, or Christ, or Emanuel, or God, or Jehovah, or Saviour, or Maker, or Redeemer, because it is not maintained *rationibus cogentibus*.

Thus in three words this man hath laid a plot, in case it should be apprehended, and concealed from the Bishop of the Dioces and his Officers, to do more hurt than all his Predecessors did or could doe. For all our  
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old dotards could not devise such an exquisite engine, to undoe Church and Common-wealth; as our acute and witty *Dadalus* hath found out: *Carrivagh* with his heavie Volumes; *Martin* with his virulent tongue, *Wigginton* and *Hacker* with their extraordinary spirit, *Darrell* with his miraculous power of possessing, disposing, and repossesting, and trouncing of Devils up and downe, and those odde fellows in a corner, with their spirit of prophesie; could never fetch about that which this man hath light on. All these did but set their mouth, and fill their cheeks with winde to blow out the light of the Moone, which so long as the Sunne lasteth, they will never be able to doe. Some of these were divided one against another; *Manasses* against *Ephraim*, and *Ephraim* against *Manasses*, and both agreed against *Judah*. One allowes not the Crosse, but the Surplice hee esteemes as a fooles coat, so can be content to weare it, since it is the Kings pleasure to have it so. Another casts out that rag of Antichrist, but submits to the Crosse, as better agreeing with his disposition. Another passes not upon these, but his knees may not buckle to *Baal*, nor kneele at the Communion. Another having his backe shored up with his seat, will stand at the Gospell, but it stands not with his ease in that posture to bow his knee at the name of *I E S V S*. But this man allowes all, practiseth all this, and is so benigne, and propitious to the Vicar, as to approve his doings in all these; And sayes, *It is well done, that you affect decencie and comelinesse in officiating of Gods divine Service, and that you doe the reverence appointed by the Canon to that blessed Name of I E S V S*. All this while the Vicar stands much beholden to him for his kinde approbation. Marry hee had need take heed, that

that hee kill him not with his kindnesse. For there is a  
*So* or two: two or three limitations, which the Vicar  
 must looke to observe, otherwise he loseth his appro-  
 bation, and exposeth himselfe to so much danger, as  
 may be imagined in a Counterfeits censure. And if he  
 avoid his censure, and win his approbation, hee loseth  
 himselfe, and the cause of holy Church. Hee liketh  
 well the reverence done to the Name of J E S V S, so  
 it be done humbly, and not affectedly; to procure de-  
 votion, and not derision of the Parishioners, and so he  
 do not maintaine it *rationibus non cogentibus*. You will  
 say, is not this very faire and plausible? Yes marry is  
 it Sir; therefore I pray you tell me, whether it be in the  
 Vicars power to hinder the Parishioners, that they shall  
 not say that that is done affectedly, which he doth most  
 humbly: or that which he heartily intendeth, to move  
 devotion, shall not move derision, both in the better,  
 and worser sort of the Parishioners. Of the better sort,  
 there will be no great doubt, but they will be apt  
 enough to deride him, of whom (if this feigned Letter  
 were to be regarded) they have complained already, as  
 to a Diocesan. And the Vicar can looke for small re-  
 liefe against their derision, if the stroke were in such a  
 mans hands, as the Author hath feigned himselfe to  
 be, in regard that he findes him to commend some of  
 them for discreet and modest men, who have complain-  
 ed against the poore man for doing well, as this Au-  
 thor himselfe confesseth, namely in presiding him-  
 selfe in setting the Lords Table, with the forme in his  
 Majesties Chappels, and the Quires of Cathedrall  
 Churches.

Those that will complaine of him for this, and goe  
 away with his commendation and approbation there-  
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in, and have the Table settled (if this forged Letter were of any prooffe) after their wills, and contrary to the Vicars good and approved desires, are not in all likelihood to receive a check for their derision and scorn cast upon the good man. The Vicar then sees by this time in what case he is. For if hee do reverence to the Name of J E S V S, as he ought to do, and they deride him, and complaine of him, what will become of the man trow ye? Hee must utterly forbear to do any reverence to the Name of J E S V S, and conforme himselfe therein to this discreet and modest Alderman and his brethren; or be laught out of the Church for doing the same, as by Canon hee is appointed: I pray you therefore tell me, whether this personating person had not said enough in this *so* of his, to keep the Vicar that hee should never doe the reverence appointed by the Canon to that blessed Name of J E S V S, if he must do it with this hazard. Exposed he is to derision: to derision of his enemies: enemies that have appeared against him: enemies fleshed, countenanced, and graced against him: excluded also from all hope of reliefe. And now that he has set him in this crampe, he bids him doe his reverence on Godsname, as law appoints. Either hee must be a prophane *Esau* and flat Schismatick, and not do it, or bee made a Holocaust indeed, a Confessor, or Martyr if he do it. Had this man railed against the Canon, and the makers thereof, in odious and ribald-like termes with *Martin*, or disputed against it with *Cartwright*, with spitefull and venomous reasons, he could not have frustrated the execution thereof so speedily, and effectually, as he hath here done, with his artificiall and plausible dandling of the poore man, approving, commending, and bidding him do it: but in such a sort,

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that if he do it, hee shall bee sure to bring an old house on his head, for observing an old popish antiquated *Canon*. If there bee laughing, jeering, and derision in the Church, and that raised in the judgement of the discreet and modest Alderman and his brethren, by reason of the *Vicars* bowing affectedly at the name of I E S V S, I pray you what will become of the man? had not he a faire warning given him? and see, he would not look to it. The *Item* was seasonable, Do it: So, you do it not affectedly to procure derision of the Parishioners: And now behold here are the best of the Parish make a generall complaint against you, that you have done it affectedly, and procured much derision. *I see there are offences and Vmbrages taken by the Towne against you*, whereof I gave you a timely caveat when I spake with you last; and that which I did not then suspect, is now come to passe. *The Alderman, whom I have knowne this 17. or 18. yeares to be a discreet, and modest man, and far from any humour of Innovation, together with the better sort of the Towne, have complained against you*. What is now to bee done? bad enough with the *Vicar*, I feare me; but that all this is but done in perspective, without realities: The Penman of the Letter would but let you see a device of his phansie. So I leave the *Vicar* but in a phantastickall danger.

But what I pray you will become of the Church, if this lettered mans device should Cotton and take reall effect? For though he do but play in counterfeiting his Ordinary, yet hee playes as the Cat doth with the Mouse, for in the end he intends to ruine her, and to be the death of all her Canons. If the *Centurion*, or a meaner man, even this Penman himselfe say to his servant, go, he goeth, or bid him do this, he doth it. But the

the case is not so with the Church; her decrees, constitutions, and Canons must bee scanned, and disputed upon, before any obedience bee yeilded them. Shee like a Mother commands, and of right expects Obedience immediatly from her sonnes. Shee saies yee shall all bow, both Priest and people at the blessed Name of JESVS.

But this man thinkes fit to demurre upon the command of his mother, and before he will performe it, or be a meanes (if his place require it) to exact obedience in others, he will have the matter disputed on, and disputed before the good men of a Corporation. And then the disputer must use no inartificiall arguments, and say the Church so appoints; this perfit artificer, and *Peter Ramus* will not allow of that So; but if the matter be called in question, and he bee to preach, or conferre about it, he must first of all maintaine the decree of the Church with arguments, and reasons, and those must bee forcible too *rationibus cogentibus*; or else no bargain: and that is as much in the *Vicars* power, or any mans else, to force the approbation of his reasons upon wilfull, and disaffected persons, as it is to avoid the derision of his gestures.

In the meane time the Authority of the Church stands at a weake stay, if the *Vicar* must lend his shoulder to prop it up with his *rationibus cogentibus*, that it reele not on his head; And it would be a merry world with the men of every good Towne, if they might bee allowed to perch upon the Canons of the Church, and crow over her authority, and bring her to the question before the common Councell, to know of *CHRISTS* Spouse, as they did of Christ Himselfe, *By what authoritie dost thou these things* (to make us bow at the



Name of JESVS) and who gave thee this authority within our corporation? Saint Paul saies indeed, *every knee shall bow, &c.* But wee among our selves have concluded, that that place, *Phil. 2. 10.* is meant of the knees of the soule. What shall the Vicar doe in this case with his *rationibus cogentibus*? If hee tell them the ancient Fathers expound it of the knees of the body, as well as of the knees of the soule, or of spirits; or diuels: and that according to the plaine Text of Scripture, and doctrine of antiquity, the Church hath ordered that the knees of your body shall bow, as well as the knees of your soule to that JESVS that is a Saviour of the body, as well as of the soule, this is new doctrine to them. Therefore now there is no remedy, but to take him along with them into *Mars-street*, and after they have benched themselves, say, *May wee not know what this new doctrine, whereof thou speakest, is? for thou bringest certaine strange things to our eares: wee would know therefore what these things meane.* Doubtlesse, this is the liberty this man seekes to thrust into their hands. But thanks be to God, there is not a Corporation in this kingdome, I perswade my selfe, but hath more grace, piety, discretion, and good government, than to lend an eare to such idle *Dreamers*, that (as Saint Iude saies) *desile the flesh, despise Dominion, and speake evill of dignities*, and by the grace of GOD they will bee wiser than to bee bewitched with the charms of his commendations of discreet, and modest men, who does but seeke thereby to praise them into Innovation, by cunningly applauding them to be farre from any humour of Innovation. They therefore in their discretions, and wisdom, will thinke fit in matters of the Church to guide themselves by what they  
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Iude. 9.

see done in the Kings Majesties Chappels, (who is the Nursing Father of the Church) and therefore his Chappell ought to be in singular regard amongst all Children of the Church; and the Deane, and Gentlemen thereof not so scornfully slighted, who performe no part of Divine Service, nor order the furniture of that sacred Chappell, any otherwise than the King sees, and approves. How unseemly then will it appeare to any man of ordinary discretion to behold that sacred place set up for a gazing stock, or rather bee made a laughing stocke by a Minister of *Lincolnshire*, *Mater me genuit, quæ eadem mox gignitur ex me*. And againe, I have often heard of a mother Church, but now, Behold a mother Chappell. And to him it seemes to be an act of such insolencie, that the Kings Chappell should (as he speaks) *reigne* other mens Chappels, and Churches, that the Pope is ashamed to take upon him to doe the like. For when *Pius Quintus* set forth his new *Missal*, he caused it to be proclaimed at *S<sup>t</sup>. Peters Church*, and not at the sacred Chappell. Therefore (marke the inference,) Because the Pope honored *S<sup>t</sup>. Peters Church* in Rome, before his owne private Chappell, therefore the Kings Chappell shall bee no president for the *Vicar of Gra.* to order his Parish Church accordingly, but this Minister will say, *Let not the Daughter set it before the Mother*. Prudent men in Incorporations will also in their discretions think fit to guide themselves, by what they observe to bee performed in Cathedrall, and Mother Churches, & will also order themselves humbly, and piously, according to the godly, & wholesome Canons, and constitutions of their Mother the Church; that so from her, & her Governors, & from the Kings most sacred Majesty, they may, to their comfort and commendation,

Holy Table 36.

Holy Table 36.  
37.

receive the commendation of modest, and discreet men, and such as are farre from any humour of Innovation: and let this subtil Innovator, with his popular devices, goe by, who with *Indas* of *Galile*, and boasting *Theudas*, seekes, with faigned words, and deceitfull speeches, to beguile simple, and well-meaning soules, and to draw much people after him. But by reading of the holy Scriptures, which now (God bee praised for it) almost every one with *Timothy* knowes of a childe; they understand what befell such seducers, and their followers, and therefore they have no list, either in piety, or reason to follow them, for they, *and as many as obeyed them, were dispersed, and brought to nought.*

To conclude; I desire to make any sober man, and indued with common reason, my iudge, whether hee would thinke that, the Lords Archbishops and Bishops, and the whole Convocation house, men of singular wisdom, piety and learning, (as their yeares, breeding, and education gives them,) should be at so much trouble, and charge, to sit so long together, to consider of the state of the Church, and to consult with the Kings Majesty about the same, (as by the words in his Majesties Writ may appeare) and then to devise and frame Canons, and lawes usefull, and necessary for the good, pious, and peaceable Government thereof, and that the Kings Majesty also, according to his supreme power in all causes Ecclesiasticall, as well as temporall, should give his royall assent under the broad seale of his kingdome for confirmation of them, as all Princes, and Monarchs have done in the first six generall Councils; if after all this is done, all such their Lawes, and Canons so made, and established, should be turned into Tennis-Balls for *Vicars*, Parsons, and Parishioners

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to coſſe, and bandy up and down, and queſtion at their pleaſure, and not to have them executed, nor allowed, before they be maintained *rationibus cogentibus*? I believe otherwiſe, but that I leave to whom it concerns.

There is one thing more which I cannot chuſe but touch upon this Author for. For mee thinkes that modeſty and diſcretion, which hee commended in the Alderman of *Grantham*, he hath not reſerved for our commendation in himſelfe. For thus he twitteth the *Vicar*; *The Communion, which you (out of the Book of faſt. 1. of the King) are pleaſed to call Second Service.*

In my poore opinion, modeſty and diſcretion might have taught him to have forborne ſuch petulant language. Surely the man could not but know, but that the book of Faſt was not compiled, nor ordered to be read publickly in every Congregation, without the appointment of the Lord Archbiſhop of Canterbury, nor without his Majesties gracious directions, and royall Confirmation thereof; and if the *Vicar* having ſuch authority for his warrant, do call the *Communion the ſecond Service*, mee thinkes in common diſcretion, and ordinary civility, he ought not to have a jeere caſt upon him, by a better man, then this Secretary can be: for the reflection of the jeſt and ſcorne (*you are pleaſed*) *transcends the Vicars head quite and cleane*, and ſtrikes hie, and aloft upon the toppes of hills and mountaines, from whom he may be taught to learne to keep better diſtance.

Well, the *Vicar* is pleaſed, having ſo good authority, to call it the *Second Service*: but this man is not pleaſed. Truly I cannot but pitty the *Vicar*, that has met with a man ſo hard to pleaſe. When the poore man

man did present himselfe in his actions, *and setting the Lords Table Altar-wise, by the Kings Chappell, and Quires in Cathedrals*, the man is not pleased, he will upon *Vmbrages* have it ordered otherwise, if this feigned Letter deserved any credit: when the *Vicar* performes the reverence appointed by Canon to that blessed name of JESVS, he is pleased, So it be done So and So, with such limitations, and hedgings, and inclosures, as the Canon never allowed or thought on, except it meant to build with one hand, and pull downe with another: otherwise he is not pleased. Now he does but conforme his speech to such language, as he heares used by the chiefe and most eminent personage in all our Cathedral Churches, and by the Kings Majesty, our supreme Governour in all things belonging, or in any wise appertaining to matters of the Church, whether they be Rites, or ceremonies, words, or actions, and yet he is not pleased. Hee will have his *Vicar* neither do, nor so much as speak as they do, but hee will be displeased, and lend him a faine jerk for so doing.

So that me thinkes the *Lincolshire Minister* sets him out to life, when he sayes, that such a man *that will not be taught to word it, neither by the Law nor the Rubrick, nor the Canon, nor his Bishop, nor his Archbishop, nor the King himselfe*, out tot imperat legionibus, *is* (as they were wont to call a stout Priest) a very Thomas a Becket, and fitter a great deale to officiate at Bethlem neere Bishopsgate, than at Jerusalem neere Westminster.

What, trow you, has put the mans mouth so out of taste, that he can in no sort relish what was done by the Archbishop that then was, and what hee did by his Majesties authority that now is: *whom God of his infinite mercy long preserve*. This cannot I tell, but must say as he

hee doth to his Dr. See, see, what it is to put a man *Holy Table, 129.*  
into a peevish humour.

*I hope he hath more learning, than to conceive the Second Service to be a new thing, and so to bee ashamed of the name.* For besides the Liturgies of Saint *Basil* and Saint *Chrysostome*, and others used in the Greek Church, and those that have beene used at all times in the Western Churches, wherein he sees with his eyes, both the First and Second Service distinct one from another: He may also observe the use hereof in the Primitive Church, if he please to consult with Saint *Iustin Martyr*, *Tertullian*, *Origen*, Saint *Cyprian*, Saint *Ambrose*, Saint *Augustine*: or read a Councell, which hee will not deny but hee is bound to read, the *Nicene* Councell; and he shall perceive there the first, and second service distinguished one from another. Hee shall finde one service, wherein there was *sola Oratio*: hee shall finde a Second Service, wherein there was not only *Oratio*, but also *Oblatio*. He shall finde a First Service appointed principally for *Catechumeni*, and a Second set apart peculiarly for the *Fideles*. Hee shall finde the First Service performed in *Auditorio*, or in the body of the Church, and hee shall finde a *Second Service* performed in *Sacrario*, at the holy *Altar*. Hee shall find a First Service, wherein Deacons, and Readers, such as *Celerinus* in *S. Cyprian*; and expounders, such as *Origen*, a long time before he came into holy orders, was, did beare their parts in the performance thereof; and hee shall finde a Second Service performed at the Communion in Consecrations, Oblations, and Orizons made at the *Altar* unto God the Father, for Kings and Princes, for Bishops and for the whole estate of Christs Church, on ly by Priests. The like he

Concil. Nicen.  
Can. 11,

Concil. Carth.  
Can. 3. 23.

Cc

shall

Concil. Arel. 2.  
ca. 12.  
Concil. Laod.  
ca. 19.  
Concil. Carth.  
4. ca. 24. & 3.  
ca. 23. & 4. 84.  
Concil. Ancyr.  
Cap. 2. 3. 4.

shall finde in the Councell of *Orleanse*, of *Laodicea*, of *Cartbage*, and diverse others. But if hee will not bee satisfied with these, I must thinke, as the *Vicar* found him, a man hard to bee pleased, and so I leave him to the pleasure of God, and forbear to trouble him, or my selfe any further. And now heartily praying Almighty God to forgive both him, and mee, what wee have said, or done otherwise than wee ought, I betake us both, and all that shall reade our writings, to Gods gracious Blessing, and Protection, wherein I rest.  
*Amen.*

LAUS DEO.

FINIS.

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**P**erlegi Tractatum hunc Theologicum, cui Titulus est  
[Altare Christianum, &c.] in quo nihil reperio sane  
doctrinae, aut bonis moribus contrarium, quod minus summa  
cum utilitate imprimatur; ita tamen, ut si non intra  
quinque menses proxime sequentes Typis mandetur, haec  
licentia sit omnino irrita.

Ex Aedibus Lambethanis.

Feb. 21. 1636.

GUIL. BRAY,

Reverendissimo in Christo Patri, &  
Domino D. Arch. Cant.

Sacellanus Domesticus.



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*Errata.*

Page 3, line 25. read forth. p. 20. l. 20. r. S. Mathew. p. 65. l. 12. r. Antoninus. p. 70. l. 2. change the point. p. 84. l. 16. r. audirem. p. 87. l. 15. r. Lordships. p. 87. l. 30. r. Lordships. p. 108. l. 26. r. towards. p. 124. l. 6. r. rapt. p. 131. margent r. Gag. p. 137. l. 6. affounding. p. 162. l. 4. no man. p. 180. l. 18. r. Euriches. p. 187. l. 29. r. perch.

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